

THE AUSTRALIAN  
**CHRISTIAN**

NATIONAL JOURNAL OF CHURCHES OF CHRIST

Vol. 74 - No. 2

FEBRUARY 6, 1971



DIAMOND  
WEDDING  
at  
Dawson St.

(See page 21)

# EDITORIAL . . . . . R. I.

THIS is the season when ministers, housewives, men who can set their own office and working hours, retired business and professional types, etc., etc., gird up their loins and prepare to do battle in classrooms through the nation as voluntary religious instructors.

R.I. has many problems and these vary from State to State. The school system in which R.I. is given is itself boiling with discontent. Relationships between departments and teachers, methods of teaching, administration, teacher training, the number and quality of teachers, buildings, conditions, equipment and finance, are all under constant and often threatening pressures. Some of the ferment has engulfed the field of the voluntary R.I. instructor.

No group is more aware of the problems of R.I. and the need to meet them than is the Victorian Council for Christian Education in Schools (C.C.E.I.S.). It has earned its high status with education authorities and in the community. The State Education Department accredits only those religious instructors endorsed by the Council, and assists the Council's activities in the allocation of instruction time and facilities.

The C.C.E.I.S. is planning a conference in some depth for May of this year when major attention will be given to the objectives of R.I. and how best those objectives may be reached. Consideration will also be given to necessary curriculum changes and new R.I. methods which are already being tested, including the extended and concentrated seminars which sometimes replace the regular weekly R.I. sessions. The Council is, of course, dependent upon its con-

stituent churches for manpower and moneypower in order to make its work effective. Inefficiency in the local church, or support that is limited to verbal encouragement, will make a difficult position even harder to maintain.

The churches must see the opportunity for Christian teaching in the schools as an increasing missionary challenge. With a decline in the number of children attending Sunday Schools and a decline in church membership (which suggests that fewer children are receiving Christian guidance at home) the one contact Christians can have with a majority of the nation's children will be in the State school classroom. We must meet the challenge responsibly, with adequate resources for the task, in both numbers and dedicated skills. It is an evangelistic opportunity that is beyond measurement, even though the evangelism is indirect, necessarily stopping short of a classroom deal for commitment.

Both the numbers and quality of voluntary R.I. teachers have recently been questioned. The Victorian Council of School Organisations (VICCSO) recently conducted a survey which revealed some areas of dissatisfaction. One Principal said that in his school "religious instruction is doing a disservice to religion and lowering the status of ministers of religion in the eyes of the students." It was claimed that many instructors lacked training and aptitude for teaching, that they were irregular in attendance, that R.I. sessions were frequently boring, and that instructors were often incapable of maintaining discipline. An increasing number of students were dodging R.I. with the approval of their parents.

(Continued on page 13).

## BEYOND MERE MEMBERSHIP

*Lord! I will follow you—but first I must go to the Church office to check my membership card. It's awfully important (I have gathered) that statistically I be numbered—counted—and filed accurately. Dread thought! That when I reach the check point Near the gates to the Eternal City—, in answer to the Query as to category—I should have to search my Pin-pricked memory as to whether I am officially 'Isolated', 'Active' or 'Inactive',—or 'Deceased'! I know I'm well behind with Budget Giving—but—Well—Lord—your church will do alright while some Overdue accounts get settled here and there! But I'm concerned that I be listed right! The devil take the secretary who leaves me off the Plan! For public office reassures—and comforts me. It's after all—my right—for I'm in membership!*

(Dr. McCallister said at World Convention that we need "to develop discipleship — beyond mere membership.")

By Lloyd Cooke

*Yet Lord!—I do intend to follow you—one day. I'm awfully sold on some of your sweet words— They put me off to sleep some nights when counting Sheep won't do the trick—they're marvellous! I'll tell you what I'll do—Lord! When I've got More time to spend—when (I promise Lord!) when I'm retired and free of all the present fussing— I'll get seriously involved—you mark my word! For I'm a member—here's my card!!*

## • A LAYMAN SPEAKS . . .

# THE SANDS OF OUR FOUNDATION

By OWEN D. HUNGERFORD

SO much has been written about dropouts from organised religion, one must appear presumptuous to try to add anything new. Perhaps saying it from the perspective of a layman will be worthwhile.

We worry that ministers are leaving the parish ministry at an increasing rate; that we count fewer worshippers each Sunday; that young people think churchgoing a bore; and that church leaders everywhere worry about dwindling resources and programme cuts. The questions are obvious. Why? What does it all mean? Where will it end?

We hear but aren't convinced that organised religion and especially the local church suffers from an increasingly mobile society; that sport is now a big competitor with Sunday services; that fundamentalist sects are getting most of the new church members because the "big" churches are cold and exclusive.

We didn't take seriously the announcement that God is dead but we sensed that even this radical thought somehow had its origin in the irrelevance of Sunday-church-religion. There is strong evidence that people are leaving the church because they think it is impotent in the face of mankind's problems which demand solutions—the problems of the races, bureaucratic government, pollution, population explosion, crime, drugs, sexual revolution, militancy, violence and polarisation in our society, and faraway wars in our national interest.

The reasons are many and complex but most reasons appear to be only symptoms of a much deeper problem. What, then, is it?

We've church-ed our religion nearly to death. Christianity never was intended for buildings. Yet that is where it is. We've put it there and we've put the minister in charge. Paradoxically we go there to get it, forgetting that it is there only when people take it there. When we think about religion, it's in terms of the church (building) where we "belong."

Mostly when we practise religion, it's "at" church where we work nearly to exhaustion to keep the system going. Many of us don't understand why; others just drop out rather than to try to change it. We visit museum churches in older societies and wonder uncomfortably about our fate.

So long as Christianity continues to be a church-building religion, we've acquired some noticeably bad habits.

Mr. Hungerford is a member of the North Christian Church, Columbus, Indiana. He is an officer of the Irwin Management Company, of Columbus. This article was featured in "World Call."

We love to play these divisive games of criticize the preacher, knock the music, and analyse the weaknesses of the education programme. Who gives us the right?

We reach our finest hour when we can organise for a new building but long before it's paid for our fever subsides. We fret and stew and talk about why someone doesn't do evangelism (as if it were available at the supermarket if we'd just get down there at the right time).

We've organised our memberships on the basis of common interests: same neighbourhoods, similar economic and

"Paradoxically, we go to church to get religion, forgetting that it is there only when people take it there."

education achievements, common ethnic and social backgrounds. How convenient and comfortable, but not Christian!

We practise a misconception that we have a right to choose our friends, a clear denial of Christian teachings. But we are denied this choice. Christians are explicitly charged to feed the hungry, clothe the naked, shelter the homeless, visit the sick and imprisoned, but above all, love our neighbours as ourselves and our enemies, too.

Upon this erroneous premise that we have a right to choose, we have developed our habit of selecting our neighbours and friends along racial and ethnic lines, a practice referred to today as racism. We love whom we wish, not whom we are commanded to love. It's no wonder we suffer from schizophrenia.

Is there no hope? Yes, but not much from within the system. Institutions are not easy to reform from within. Radical voices which speak about reform are not any more popular today than in Martin Luther's time.

Evolution makes all things new. We shall not recognise all the evolving new forms of worship which won't always be sanctuary-centred but will surely celebrate the acts of Christian service. We should search for these new forms, new expressions which will make man whole again and bring men together not for themselves but for the sick, the hungry, the poor in spirit and for each other.

There is great hope in youth who more than any identifiable group see clearly the emptiness, hypocrisy and certain death of church-building religion. God reveals himself in strange ways again and again and again. Let us rejoice for a change.

### ECUMENICAL AGENCY SPEAKS ON DEVELOPMENT ASSISTANCE

A new Australian ecumenical agency, the Joint Secretariat on Action for World Development, released a statement calling on the Australian Government to pledge itself to increase external aid.

A public statement declared: "While indicating support for it, the Australian Government has unfortunately not committed itself to the target amount for official development assistance or the date for achieving it.

"It is essential that the Australian Government take more obvious and adequate steps to bring these aims and strategies before the Australian people, so that they may come to understand them and participate in them.

"We call on the Australian Government to commit itself publicly to the acceptance of the Second Development Decade, and to pledge itself to achieve the objectives and targets laid down for it."—A.C.C.

### ISRAEL TO PAY DAMAGES

The Government of Israel and the Lutheran World Federation's Board of Trustees have concluded an agreement granting L.W.F. compensation for damage incurred by its Augusta Victoria Hospital during the June 1967 war. The amount was not made public at the Israeli Government's request, but L.W.F. officials termed it a fair settlement with no conditions attached.—E.P.S.

### W.C.C. RACE PROGRAMME

The Canadian Council of Churches Central Committee annual meeting endorsed the W.C.C. Programme to Combat Racism. In Germany, the Synod of the Evangelical Church in Hesse and Nassau voted by 108 to 65 to make DM100,000 available to the Special Fund to Combat Racism.

In England, Dr. Ramsay, Archbishop of Canterbury, spoke against the granting of W.C.C. funds for this purpose.

### VOLUNTEERS IN 15 COUNTRIES

The first group of Australians under this year's Australian Volunteers Abroad (A.V.A.) scheme left Melbourne for Port Moresby on Jan. 14.

The group, representing the biggest number of volunteers, includes university graduates, teachers, two nurses, farmers, tradesmen and a librarian.

Under the A.V.A. scheme a total of 78 Australians will serve in 15 developing countries in Asia, Africa and the Pacific.

The Papua-New Guinea group consists of 41 volunteers.

The volunteers will join other A.V.A.'s already serving overseas.

This year's programme includes the highest proportion of married people yet—six married couples.

Two of the married couples have children who will be going overseas with them.

Since the A.V.A. scheme was established in 1961, nearly 500 Australian Volunteers have served overseas.

(PRETORIA). The Archbishop of Canterbury, Dr. Michael Ramsey, visited South Africa for three weeks. His meeting with Prime Minister Vorster was termed "little short of a disaster" in one newspaper account. It dispelled the Archbishop's hope that the government could be persuaded to ease the pressure on the Anglican Church and save its anti-apartheid priests from expulsion. It also became clear that Mr. Vorster would not go along with Dr. Ramsey's ideas for bringing even a measure of unity between the Dutch Reformed churches and other churches.

In a B.B.C. radio interview the Archbishop said apartheid in South Africa is "being increased by more ruthless actions. Everywhere I've been I've heard of coloured and African populations being moved for ideological reasons under the Group Areas Act," he said. "The system is upheld by a thoroughgoing system of secret police, the special branch and the paid informers."

Summing up his 3,000-mile tour in a final press conference at Johannesburg, Dr. Ramsey said: "Violent revolution in

this country might have the most ghastly and tragic results. But I am sure that time is short and the only alternative to violence is very big changes initiated by white people in removing some of the inhumanities and injustices in life. This is something I know many Christian consciences in this country are awake about."

He told newsmen: "I leave in a state of deep pain at the tragedy I have felt."—E.P.S.

## Churchmen at Addis Ababa

The policy making Central Committee of the W.C.C. met in Ethiopia last month. There were 103 voting members, their advisers and guests, including for the first time 13 youth advisers specially chosen by the member churches.

The controversy over the race grants was mentioned by Dr. Eugene Carson Blake, the American-born General Secretary, in his report to the Central Committee. He enumerated some of the positive and negative results of the decision.

On the positive side, he said, more people have become deeply involved in the existential discussion of racism than ever before, while many men and women who had almost given up hope in the Church were given new hope. Moreover, he claimed, new interest was generated in the moral, ecclesiological and theological aspects of violence and non-violence.

Among the negative results, he noted, were the temptation for people within the churches to separate themselves and

their churches from the W.C.C. and a tendency to divert discussion from the main issue: "the prevalence of white racism in the life and structure of the churches, the World Council of Churches and the world as a whole."

But churches who have been troubled by the action could be given the opportunity to support studies of non-violent methods of social change, as suggested by the Uppsala Assembly, said Dr. Blake. If Dr. Blake's proposal is accepted by the Central Committee, the churches will be asked to help "formulate a programme aiming at a new breakthrough of Christian understanding of Christian responsibility in a world of increasing violence."—E.P.S.

### JOINT SECRETARIAT STAFF

The newly-created Joint Secretariat on Action for World Development will appoint a full-time executive secretary to work from Sydney.

The Secretariat was set up by the Australian Council of Churches and the Roman Catholic Church in Australia to plan and implement a programme of education to make world development a major issue in Australia.

Applications, closing Feb. 8, are being sought for the new position, which it is hoped to fill not later than June, 1971. The office of the Joint Secretariat will be located in Sydney.

Inquiries about the position should be made to the Chairman of the Joint Secretariat on Action for World Development, P.O. Box C 300, Clarence St., Sydney, N.S.W., 2000.

### RETURN URGED OF JOURNALIST'S CREDENTIALS

(Philadelphia). The Council on Church and Society of the United Presbyterian Church (U.S.A.) has asked the U.S. Government to work "vigorously" on the restoration of press credentials to Don Luce, an employee of the World Council of Churches whose papers were lifted by the South Vietnamese Government in November, after he exposed "tiger cages" in Con Son prison (see "A.C." 25/7/70).

Extension of Mr. Luce's visa, due to expire in February, was also urged by the Presbyterians who said withdrawal of press credentials from the American "exemplified" the lack of press freedom in South Vietnam.—E.P.S.

## "TO LIMIT NOT THE SPIRIT"

An attitude that is prevalent within Australian Churches of Christ is that a church, department or college must not advertise their vacancy for a minister, director or lecturer.

It is the constitutional and unalienable right of each church, department or college to issue their own calls. In some States the filling of executive positions are subject to the approval of Conference or Conference Executives.

In the present situation it is generally considered that such appointments are blessed by God. Some mental tension occurs when an appointing body seeks

stricting appointments to such applicants.

A young man may enter college with one aim, to train for a specific ministry. His whole stance, library and total interest is centred on one avenue of brotherhood activity. Most times his overwhelming desire to serve in a particular capacity becomes known in certain circles and eventually a vacancy occurs and he is approached to fill it. So often it depends upon his initiative and enterprise whether his name and desire is known where it matters.

Through calling for applicants an awareness of interested persons is considerably enlarged. From these applicants a far more selective process can be made. When the final selection is made the Spirit of God is still working through the selection body. This is what happened, I guess, when "the lot fell on Matthias." Nothing more is heard of him of course and it has been suggested that Paul considered he was the 13th disciple.

God's will, and after much prayer (and searching Conference handbooks for names of ministers) settles on a candidate that is "God's own choosing," and the candidate does not share the sentiments of the group extending God's call.

To react and say, "It was not God's will for that man if he does not respond," is to be treating theology as naive and irresponsible.

Often a church approaches a man on knowledge of a man's possibility gained in some roundabout way. Advisory Boards in States are consulted in most cases and prominent personalities are called upon for confidential information of a man's potentiality for a certain situation. I know of one case where a man was approached because his name had appeared in brackets behind the name of a particular church in the "Christian" for several years. It was then thought that as he had been there for quite a while, he could be considering a change. They were desperate. Time proved it was not "God's will" in many ways.

Sometimes an advertisement appears in the "Aust. Christian" from a department asking for enquiries from interested persons to enable the committees concerned to hear from people that would otherwise be unknown to them. This sounds commonsense to me. Too often the "call" is extended to acquaintances known to the committee and this, I claim, is limiting the Spirit.

I am not advocating the advertising of the individual minister's availability which is the practice in America. But I do believe that churches, departments and colleges should call for enquiries for vacancies whilst not necessarily re-

We have been conditioned by our tradition against advertising positions. My argument is that a news item in the "Christian" that, "our minister has indicated that he will not continue beyond his present term," is placing that man on the "open market." A letter in "Open Forum" from an overseas minister expressing a wish to serve somehow in the Australian brotherhood is sometimes little more than a sophisticated announcement. Let's not become squeamish about "advertising" because it is not as discreet as the present arrangement.

I suggest that each year, selected personnel could be invited to attend as "observers" at the Directors' Federal Conferences. When the occasion arises that a Home Missions, Social Service or Christian Education directorship is vacant, these could be considered potential incumbents. Such men would not come "cold" into the position, and in any case, such Federal experience would be invaluable. Some claim if such men did not receive a "call" they would be disappointed. Selection to attend such Conferences could raise hopes that may never be realised. After five years of Director's life and seven years of attending Federal Board meetings, I can only say that if they are too disappointed, they'd not last long as leader of any department.

We lose, as a brotherhood, by taking a man from a local church and thrusting him into a departmental task, without this preparation.

This is my challenge to the brotherhood. What do you think? "Open Forum" is available for your reaction—See you there!

By A. C. MALE

"Any Private Interpretations."

Scripture frequently interprets itself. "Christ died," that is a fact; "for our sins," that is an interpretation of the fact. In all ages men have found difficulty setting guide lines for scriptural facts that don't have clear interpretations. The author of 2 Peter was writing at a time of scoffing, of doubts on the second coming, and of heresy caused by private interpretations of scripture. He makes his position clear. "For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were witnesses of his majesty . . . we heard this voice . . . we were with him . . . and we have the prophetic word" (verses 16-19). This has the same authentic ring about it as 1 John 1: 1-4 where John makes clear his personal authority. So the passage concludes "No prophecy of scripture is a matter of one's own interpretation." (verse 20).

But this passage itself has been opened to a great deal of interpretation. What does the writer really mean? Is he talking of interpretation apart from the Holy Spirit, or is he referring to interpretation within the church? Look at the various translations and note that the R.S.V. and Moffatt and Goodspeed differ from the K.J.V. Is the writer talking about the prophets having no private interpretation because their message comes from God, or is he talking about how we interpret the prophet's message? Then further, the authorship of this passage claimed to be by the apostle Peter is almost universally rejected. Hence on this passage what do we have if we have no private interpretation?

### FOR TODAY:

People love private interpretations. One chicken stealer was troubled with Paul's word "Let him that stole steal no more; let him labour working with his hands." Then he heard that the punctuation wasn't included in the original, so he re-punctuated the sentence: "Let him that stole steal. No more let him labour working with his hands." Then there was the priggish spinster who refused her suitors with the cry: "I would not have you ignorant brethren." These are private interpretations. Then there is division within the Christian Church over the verses: "Thou art Peter, and on this rock . . ." "This is my body . . ." which indicate for us the difficulties of interpretation. Churches of Christ have consistently rejected as binding upon any one human interpretations of scripture whether they be found in the version "Authorised to be read in Churches" (in England in the 17th Century) or in any other version or human interpretation. We believe in things non essential that we have liberty of opinion. Peter's comment about Paul's writing was true even of his own "There are some things in his letters hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures." (2 Peter 3: 16). No "authorised" private interpretations please!

• "A.C." Short Story

By MALCOLM GRAY

THE lake was smooth and quiet, the ice-white moon held the air still. Phosphorescence bubbled in the wake as he thrust the Canadian toward the darkness of the shore. His shoulders, showing the loanness of approaching manhood, glistened; his breath, controlled, sucked and expelled painfully.

Shipping his blade, he glided the last few yards, quietly pulled the canoe up the beach, and threw himself behind the ridge of sand to allow the pounding of his heart to ease. He grinned to himself as he surveyed the tents, ghostly in the moonlight.

Shortly after "lights out," Chaplain had taken his usual walk around the boys' tents. The moonlight and the soft burbling of crickets gave the night a soft cloak of peace. At most tents he was greeted with the sounds of sleeping; at a couple where boys talked excitedly he was greeted with "Hiya, Chappie, come and talk a while," which he did. His quiet, deep voice gave assurance and revealed a great love for these boys, for any boys.

At the last tent he was greeted with silence. He sensed rather than saw eyes watching. Smiling to himself, his senses alerted, he turned away and strolled slowly toward the lake.

Every year when he returned home, tired, he would put his arms round his wife and they would stand content for the moment, as only lovers can. Every year he whispered "I must be getting old, I'll not be going next year" but in his heart he knew he would, he knew she knew he would, and she would not have it otherwise.

He paused by the side of the lake, listening, straining ears and eyes, but all was quiet and dark. Carefully he counted the canoes, and re-checked his count before he sat with his back against the ridge of sand, to wait alone with his thoughts.

The boy can be sent home from camp for taking a canoe, after dark, without permission. All the boys know a sudden wind will bring this lake alive. What kind of foolishness can lead one boy to disobey orders, ignore the dangers and risk being sent home? Is it stupidity, showing off, or is it some deeper reason? Over a hundred boys in camp and one finds need for this!

"MY  
DAD  
SAID  
TO  
SAY  
HELLO!"

To his mind came a memory of a lad watching the few game enough to try the "Nerve Test," his fear of heights keeping him from the cliff edge, let alone jumping that gap. A great determination swept into him causing his palms to sweat and his heart to hurt so fierce was its pounding. Forcing himself to be calm, he ambled out along the ridge of rock, forcing his mind off the dizzying heights on either side, turned, and jumped. For an age he hung in the air; panic welled up within but his feet struck rock and he grabbed desperately for handholds. A sense of achievement flooded him, he had overcome a fear, he had won. He stood a little straighter, a little taller, a little nearer manhood.

From far out on the lake came the faint splash of an unguarded paddle.

Nearly twenty years ago he had sat here a very unhappy man, a failure, ashamed and hating life. A candidate for the ministry who, having failed his first year exams, was ready to give up, to go back to the garage. He had sat at this very spot, a Chaplain for the first time, thinking it would be the last; but the boys in that first camp were not concerned about exams. They saw a big, gentle man who treated them as men like himself, who was serious yet enjoyed life wholeheartedly, so they adopted him, admitted him to the secret world of the young, loved him with the fiercest loyalty they could muster, and sent him back to College with renewed purpose.

Blinking, he peered through the darkness trying to see movement. Realising he was tensed, he relaxed, only to tense again as a faint splash carried across the water.

Each year the boys had breathed new life into him until he finally struggled through those last exams to enter the ministry. Each year since he had returned, not from a sense of duty, but because he had grown to love and to appreciate the difficulties of approaching manhood. More than two thousand boys had come to know him affectionately as "Chappie"; occasionally an invitation to

a wedding, sometimes a call from the police, served to keep him in touch. The past few years on the first day of camp it had been "My Dad said to say Hello," and he thought of the many who had taken steps toward a balanced manhood at this camp.

The canoe drifted the last few yards; quietly the boy stepped out and moved the craft up the beach a few yards. Crouching double, he ran the last few yards into the shadows of the trees and threw himself on his side behind the sand-ridge, his breathing laboured. Behind his back, within arms reach, Chaplain sat, silently enjoying the boy's happiness.

Long experience kept him quiet. If he stopped the boy now he would spoil the sense of accomplishment; resentment would be the natural reaction. Time enough tomorrow to take the boy aside and congratulate him on making it clear across the lake and back. Tonight he must be content that the journey was made safely by this boy beside him, so like himself long ago in many ways.

Floating to his feet, the boy glided amongst the trees, to be lost for a moment amongst the shadows, re-appearing behind the tents. The flap of the tent moved and he was gone.

Chaplain moved, groaning where his muscles had stiffened, and stood. Tomorrow he would emphasise that no canoes were to be taken without permission. Don't want any more risking their necks like that!

Tomorrow the boy, no, the young man, would gasp in startled amazement, then relax as he saw that Chappie wasn't angry, but genuinely delighted. In years to come his sons would say "My Dad said to say Hello."

AN INNOCENT  
ABROAD  
IN ETHIOPIA

By NEIL S. GILMORE

CAPITAL city of a national tradition and culture more than 3,000 years old, Addis Ababa is itself only 65 years old. Only this can explain the absence of things ancient in Addis Ababa. Its literal meaning is "new flower," a city set amidst eucalyptus trees in a hill-ringed saucer, 7,700 feet above sea-level. One gasps, not because of what one sees, but for oxygen in this city set higher than the highest mountain peak in Australia!

There are other anomalies: I left home on Dec. 30, 1970, and arrived here in time to celebrate Christmas 1963; Christmas Day in the Coptic calendar falls on Jan. 7 (which explains the endless repetition of the song "We Wish You a Merry Christmas" on the plane) and their calendar is eight years behind ours (how young I feel!). Add on seven hours to bring one into line with Eastern Australia and adjust your sense of time to make mid-day read six o'clock, and you are oriented for Ethiopia.

Or is your orientation complete until you can fit these six miles of modern multi-storey buildings into the fabric of poverty and begging on the streets? There is no city centre—rather there are at least six centres with great gaps of dusty poverty between them. The whole is pervaded by "The Lion of Judah." His Imperial Majesty Haile Selassie—he sits in statue at the side of the Virgin Mary in the Cathedral fresco, his exploits adorn the dome in the sanctuary of the cathedral, he owns the hotel in which I live, set at the palace gate between the Royal Cowshed and the Royal Stables. For more than 40 years Haile Selassie has ruled this ancient kingdom.

Christmas Day and two days of constructive meetings completed, we accepted an invitation to attend the service in Trinity Cathedral. We are told that the service commences at 7.30 p.m. and will conclude at 3.30 a.m. When we entered at 8.30 the service was in full swing. A choir of more than 50 priests were singing from the balcony in the nave. Accompaniment was provided by four large Ethiopian drums and some 50 cymbal-like instruments. The beat is slow to start but quickens as the hymn proceeds, finally rising to a thrilling crescendo of music, song, and dance. A priest explained that there are 12 hymns and each is sung 24 times! It was a relief to escape at 11.30 p.m. for which time the thoughtful administration had arranged the return bus.

As we left, mass was commencing. Children are baptised, at forty days for boys, and eighty days for girls, and they participate in communion immediately following baptism.

Those who were there from 11.30 on, reported on moving scenes as families came as families to take the elements of the mass, and of the spirited climax when the celebrating priests led the congregation outside to do a complete circuit of the cathedral with singing, dancing, and procession. To one coming from Churches of Christ the whole thing is more spectacle than worship, but gradually we realise that the whole thing is very flexible and each person worships as he desires . . . some stand, some are prostrate, some are sitting. But through it all there is an intensity of devotion, despite all of the comings and goings. One of the interpreters for the Central Committee meeting, a specialist in Russian and a member of the Russian Orthodox Church, asked me, "What is the distinctive message of Churches of Christ?" There, in a Coptic Cathedral, in the midst of Christmas celebration and the accompaniment of drums, dance, and cymbals, I tried to give our witness to Christian union through restoration

(Mr. Gilmore, minister of our church at Brighton, Vic., is a member of the W.C.C. Central Committee. He sent this despatch from Addis Ababa.)

and the emphasis on the Lord's Supper and baptism which derives from this. One thing demanded in the ecumenical experience is integrity and honesty, regarding one's own position, faith, and conviction. Without these things there can be no genuine ecumenical experience, for this experience is based on the integrity of one's own faith and respect for that of others, plus a genuine desire for mutual understanding.

In the same Holy Trinity Cathedral on Jan. 10, the meeting of the Central Committee began with an opening worship service. It was a curious blend of traditional Coptic and Western worship styles, and left no doubt as to the immense task of reconciliation ahead of the differing traditions in the ecumenical movement. Reconciliation in Christ is the way of suffering in the Cross. We cannot expect an easy path in the ecumenical movement. Sharing in the leadership of the service was John Bokeleale of our church in the Congo, along with the aging Patriarch of Ethiopia, the W.C.C. Secretary Dr. Eugene Carson Blake, Bishop G. Noth of East Germany, and others. His Imperial Majesty, Haile Selassie was present and all of the members of the Central Committee were presented individually.

The Emperor was again present for the formal opening session that afternoon. In his opening speech, Haile Selassie voiced his own vigorous interest in Ecumenical affairs, asking, "How long will we, who are disciples of the Lord Jesus Christ, who are taught by the same holy Bible, continue to remain divided among ourselves?" Both the Emperor and the acting Patriarch, Abuna Theophilos, laid emphasis on the call for the church to take positive action in the struggle for development, justice, and peace. This came as some surprise to those who have learned to expect rather an inner spiritual experience emphasis from those of the Orthodox churches.

The report of the Central Committee chairman, M. M. Thomas of India, recalled the traditional focus of the W.C.C. as a Christ-centred movement rather than one determined by social issues. The basis of W.C.C. membership by which the Council is "a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the One God, Father, Son and Holy Spirit"—this basis was stressed by the chairman who went on to say, "The central concern is faith expressed through obedience." Both Mr. Thomas and the Secretary, Dr. Blake, developed in this meeting this central point of the basis of the gospel around the major themes and issues facing the Central Committee. "We are not simply a fellowship of men of goodwill," said Dr. Blake. "Our basis of fellowship is the gospel and the centre of our unity and community is Jesus Christ . . ."

It is clear that the Committee will need to keep this constantly in mind during these meetings as the issues of racism, development, and the encounter with men of other faiths come sharply into discussion focus. It will be no less important to keep in mind the bonds in Christ as attention focuses on the proposal to make sweeping changes in the organisation of the W.C.C.

Altogether, this meeting of the Central Committee is a most significant one. Replacements for key staff must be found, the venue of the 1975 Assembly discussed, the crisis in W.C.C. finance needs resolution—these, in addition to the ongoing day-to-day work of the W.C.C. and the issues of human suffering and man's response to God in worship and obedience, fill the agenda to overflowing. Only with God's guidance and blessing will the task be accomplished.

# The Minority Church

By Alan Matheson

The Protestant Church here is a minority church in a predominantly Catholic community. Roman Catholicism of course, can no longer be regarded as a massive definable superstructure. There are many differences between Catholics in the north and in the south of Italy. The stories of married priests, experimental parishes, bishops being investigated by the Vatican, and an increasingly articulate laity, all strengthen the belief that there is a wide diversity of faith and action within the Catholic Church.

The role of the Protestant churches is particularly interesting at the moment. Most of the major denominations are represented, as well as a number of sects. The Methodists and the Waldensians (the latter, in the Reformed tradition, has close links with the Presbyterian Church) are the strongest. Incidentally, in Palermo, there is an Anglican church serving a small English community. It has an American vicar responsible to a bishop in Gibraltar!

Alan Matheson, of Victoria, has been serving with the World Council of Churches Ecumenical Team in Italy. The appointment was by the Aust. Council of Churches and DICARWS (Division of Inter-Church Aid, Refugee and World Service. As his term of appointment drew to a close he sent the following impressions concerning the Protestant churches in Southern Italy.

## YOUTH GOES TO WORK

The first national work party of Australian Churches of Christ young people will be held in July and August of next year in Carnarvon, W.A.

The group of young people will give up two months of their time, without salary, to build up to four flats for elderly Aboriginal people who, at the moment, are living in deplorable conditions.

The work party was announced at the Fifth National Youth Convention, held in Melbourne in January. It will be sponsored by the Federal Board of Christian Education, in conjunction with the Federal Aborigines' Mission Board. Applications for selection will be called soon. Both qualified tradesmen and handymen will be eligible to apply. It is hoped to have the party selected by July of this year so that the young people will have 12 months to arrange leave for the occasion.

Young people from all over Australia will support the project financially. They will raise money for the fares of the party, and towards the project itself, which is expected to be subsidised by the Commonwealth Government on a two-for-one basis.

The work party will receive the thank-offering of nearly \$300, taken on the final night of the National Youth Convention.

Publicity will soon be going to the churches. In the meanwhile, enquiries should be made to the Director of the Federal Board of Christian Education, 217 Lonsdale St., Melbourne.

## A.P.C.M. APPOINTMENT

The Asia Pacific Christian Mission (formerly known as Un-gan-gelised Fields Mission) has named Robert John Callaghan, 37, of Sydney, as its new Director.

Asia Pacific Christian Mission, with 175 ex-patriate staff in Papua-New Guinea and 12 in West Irian, is an inter-denominational mission. Its staff, almost all from Australia and New Zealand, are drawn from the Methodist, Presbyterian, Anglican, Baptist, Church of Christ, Sal-

vation Army, Brethren, Congregational and Independent churches.

The Mission has recently announced an extension of its work into Indonesia where it is to work with established churches by supplying a variety of specialist missionaries with technical skills. The New Guinea work, begun in 1931, continues and is a developing missionary enterprise.

Mr. Callaghan is to spend most of 1971

The Methodists and Waldensians have been holding a series of conversations aimed at eventual union, but more urgently for a present rationalisation of resources. Union presents great difficulties for them. The two groups have lived and worshipped as minority groups and there has been some real degree of persecution in the past, and they will not readily make concessions in any plan of union. In fact, it appears that many young people of both churches are leaving the conversations to their elders while they themselves move ahead in both worshipping and working together.

All Protestant denominations reveal a declining membership and decreasing financial resources. The August stipend of the local Methodist pastor could not be paid until late September because the church lacked sufficient funds. Salaries of pastors are so low that most wives of pastors are compelled to work. The more able pastors, or those with more influence in the structure of the church, often obtain funds for social and educational facilities from churches in Germany and Switzerland.

Another dilemma for the Protestant church is the continuing dialogue between the World Council of Churches and the Vatican. Having existed for so long as a minority church with a history of persecution it is having real difficulty in living with present ecumenical realities.

## NEW SEC. AND TREAS.

(MITCHAM, Vic., E. W. Heard). Two new members have been elected to the Board. Colin Gray is treasurer and Brian Coleman is secretary. . . . A progressive supper raised \$42 for the Freedom from Hunger campaign. Also the church fair raised \$1,000 towards church commitments. . . . Visiting speakers have been Messrs. Ernest Gray, D. Beanland and K. Clinton. . . . Mrs. Tudor has returned to the fellowship after eight months' illness and Mrs. Jones is in St. Vincent's Hospital.

## 100th BIRTHDAY

(CASTLEMAINE, Vic., J. Byrnes). Mrs. Christina Potts, a devoted member of the church throughout her life, now a guest at the Will H. Clay Home, celebrated her 100th birthday recently. . . . At our combined Christmas service, choir items and testimonies were featured. A special offering was taken for the Christmas Bowl Appeal. . . . Y.F.F. break-up took the form of a progressive meal and games.

preparing to take over his new responsibilities from Leonard E. Buck, who has held the top post since 1940.

## L. A. TREZISE RESIGNS

(TOOTGAROOK, Vic.). The church has received with regret the resignation of the minister, Mr. Trezise, as from Jan. 31, because of ill-health. Warren Jenkins, of the C.O.B., has been appointed to help with the young people as from February.

# WRIGHT THINKING

What's eating you?

"You do not get stomach ulcers from what you eat. You get ulcers from what is eating you." And what is eating many people of course is worry about tomorrow. Many people, if only they could stop worrying about what might happen tomorrow, would be a lot healthier and a lot happier today.

Years ago, a young medical student at the Montreal General Hospital was desperately worried about passing his

to that of yesterday, carried today, is too much even for the strongest. No one should try to bear more than one kind of trouble at once. Many people have trouble because they try to deal with three kinds all at once—all they have had, all they have now, and all they expect to have. Waste of energy, mental distress, nervous worries dog the steps of the man who is anxious about the future. One of the most practical ways of reducing the tension of life is to learn to live one day at a time.

By C. H. J. WRIGHT

final examinations, worried about what to do, where to go, how to build up a practice, how to make a living. Then he picked up a book and read 21 words which had a profound effect upon his future. He became one of the most famous men of his generation, he organised the world famous Johns Hopkins School of Medicine, and he was knighted by the King of England. His name was Sir William Osler, and these are the twenty-one words from Thomas Carlyle that helped him lead a life free from worry: "Our main business is not to see what lies dimly at a distance, but to do what lies clearly at hand." He used to say we must learn to live in day-tight compartments. If you can shut up the Past—the dead yesterdays—and if you can shut off the unborn Tomorrows as tightly as the Past, then you are safe for today. The load of tomorrow, added

R. L. Stevenson once said, "Anyone can carry his burden, however hard, until nightfall. Anyone can do his work, however hard, for one day."

There is a story of a man who was on the verge of a nervous breakdown going to his doctor and getting this advice. "Think of your life as an hour glass," said the doctor, "the thousands of grains of sand in the top of the hour glass all pass slowly and evenly through the narrow neck in the middle, one grain of sand at a time. You and I and everyone else are like this hour glass. When we start in the morning, there are hundreds of tasks which we feel we must accomplish that day, but if we do not take them one at a time and let them pass through the day slowly and evenly, they are bound to break our own physical and mental structure." That bit of advice, "One grain of sand at a time," one task at a time, one day at a time, is a word for us all.

## WORDS TO TREASURE

## Science and God

By CHARLES M. LINDBERGH

To me in youth, science was more important than either man or God. I worshipped science. I was awed by its knowledge. Its advances had surpassed man's wildest dreams. In its learning seemed to lie the key to all mysteries of life.

It took many years for me to discover that science, with all its brilliance, lights only a middle chapter of creation. I saw the science I worshipped, and the aircraft I loved, destroying the civilisation I expected them to serve, and which I thought was as permanent as earth itself.

Now I realise that to survive, one must look beyond the material strength of science. And, though God cannot be seen as tangibly as I had demanded as a child, His presence can be sensed in every sight and act and incident. Now I know that when man loses this sense, he misses the true quality of life—the beauty of earth, its seasons and its skies; the brotherhood of men; the joy of wife and children. He loses the infinite strength without which no people can survive.—the element which war cannot defeat or peace corrupt.

Now I understand that spiritual truth is more essential to a nation than the mortar in its cities' walls. For when the actions of people are unguided by these truths, it is only a matter of time before the walls themselves collapse.

The most urgent mission of our time is to understand these truths, and to apply them to our way of modern life. We must draw strength from the almost forgotten virtues of simplicity, humility, contemplation, prayer. It requires a dedication beyond self—but the rewards are great and it is our only hope.

Jesus spoke of this living one day at a time in his Sermon on the Mount when he said, "Do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day's own trouble be sufficient for the day."

Edwin Markham apparently learned to apply these words in his own life. He is known both as a great poet and a great soul. "Living is an attitude toward life," he once said. When asked the secret of his own serenity he answered, "Through the long years of experience I have learned to live one day at a time, to take what is, to trust what may be, and to meet tomorrow when it comes."

In quoting such men I am not suggesting or implying that such kind of living is easy. They had their difficult times, too. They only learned their lesson through years of experience. Professor Feabody used to tell his students at Harvard, "The heroism of the moment, the doing of the noble and brave thing in the hour of crisis is the result of long discipline." The reason Jesus could pray well in Gethsemane, or in any time of need, was because he had prayed so often before. A woman who had been through a serious operation said, "I'm convinced that religion is a vital support to you in a time like this, only if you have made it a day to day practice before." Those who use their days to develop resources are, to use a phrase of Paul's, "laying up for themselves a good foundation for the future."

Furthermore, such living is only possible to me and women who have faith in God. Jesus could say, "Don't be anxious about tomorrow, tomorrow can take care of itself," because of his faith that the God who had been with him yesterday and today would guide and sustain him tomorrow. George Matheson, blind poet and preacher of Edinburgh, once wrote, "I am thou perplexed about the future? Seest thou clouds in tomorrow's sky which thy present is inadequate to meet? God has not given thee thy present strength to meet the future, but to meet the present. When thy morrow becomes thy day then shalt thou learn thy power over it. . . ." "As thy days, so shall thy strength be."

Yes, tomorrow, when it comes, will have resources for those who meet the future with faith in God. They will find that the strain will bring the strength. Don't worry about tomorrow then. Tomorrow can take care of itself. One day's trouble is enough for one day.

## OFFICIAL OPENING OF

## 'MINIBULK'

Sunday, February 21, 1971  
at 3 p.m.

Come to Camp Waterman, McCarthy Road, Monbulk and see our provision for small group camping.

ALL WELCOME

Victorian-Tasmanian Department  
of Christian Education

## LETTERS FROM TERTIUS

### MARTHA

To the Editor,

*When you come up our way you'll be staying with Martha's family. That's not her real name. It started as a sort of nickname, and it's stuck. Don't eat anything for the week before you come!*

*Martha runs the church catering, too. When the pressure's on she insults all her helpers and any one else in sight. Her committee members vow they'll never work with her again. But they do. They love her! If some one forgets to thank her and "her ladies" she threatens to leave the church. She never does! But when some one is sent to bring in "the ladies" for a little speech of thanks, she has to be dragged in, protesting that she doesn't want to be thanked.*

*Martha's a great hostess. She always has a house full and complains to every one that the family doesn't help her. At times like that the family ducks for cover. But her nagging is a small price to pay for having a wife and a mother who's the best cook in the world.*

*Martha envies Mary her culture and spirituality and popularity. But she thinks Mary's some kind of a nut!*

*Martha never stops talking, but you can't get her to pray at a prayer meeting or to take part in a discussion. But let her organise something for the Lord and she'll work the clock round, grumbling and complaining all the time, and loving every minute of it.*

*The Lord thought a lot of the original Martha, in spite of her fussing about. He must have liked her cooking, he was at the Bethany house so often. He and his friends could get beds there at any time, and at short notice, with Martha mumbling about the inconvenience of it.*

*If you want to offend Martha, compliment her on her cooking. If you don't, you mightn't be invited again.*

TERTIUS.

## OPEN FORUM

### VIETNAM VIEWPOINT

To the Editor,

The Victorian Branch of the International Fellowship of Reconciliation (I.F.O.R.), a Christian peace group influential in the northern hemisphere, during recent months has been receiving significant overseas reports about the Vietnam situation from various sources, including I.F.O.R. headquarters (in particular, reports of the I.F.O.R.-sponsored Fact-Finding Mission to Saigon last July) and the Vietnamese Buddhist delegation to the Paris peace talks.

The essence of these reports is as follows: The widespread desire for peace by many sections of the Vietnamese people, especially the so-called Third Force, which is neutralist and largely non-violent; the severe repression by the Thieu/Ky regime, often with the tacit acquiescence and even active support of the U.S. authorities in Vietnam; evidence of judicial torture and barbaric treatment of political prisoners and those urging a negotiated peace; the widespread opinion that only by withdrawal of support for the Thieu/Ky regime can peace be obtained in Vietnam; the appalling suffering of the ordinary Vietnamese people; the determined, sacrificial effort for peace by groups of students, women, religious organisations, and (most notably of all, perhaps) South Vietnam army veterans; the suppression of critical newspapers; the farcical nature of elections held in South Viet-

nam (e.g., severe discrimination against non-Government candidates).

We believe that these features are inadequately reported in our mass media, especially the viewpoint and activity of the Third Force, which strongly opposes the Thieu/Ky regime and which is not aligned with the N.L.E. A true appraisal of our nation's Vietnam involvement by responsible people, especially Christians, requires due cognizance of the above facts.—Morris S. Williams (Chairman).

G. A. Forster (Secretary).

### DANIEL'S BEAST

To the Editor,

In Daniel 7 there is described a beast which represents the 4th World Kingdom. Out of this kingdom grew a little horn, which assumed great power.

In Revelation there is described an Anti-Christ which has several daughters. These daughters would retain some of the characteristics and practices of the mother.

Does the little horn seen by Daniel still exist? Is the Anti-Christ with her daughters in the world today? Or are we to look forward to their coming?

Is the Anti-Christ another name for the little horn?

I should be grateful if some gifted scholar would make clear the interpretation of these prophecies so that Christians would not be deceived.

—O. K. Milne (Vic.).

## SCRIPTURE SPEAKS

To the Editor,

Referring to Desmond Crowley's letter on "Scripture Speaks" may I say that I try not to be too "misguided and intolerant and uncharitable." Perhaps I should have defined my terms. "Objective" is that which is presented to consciousness, i.e., Scripture. To "perceive" is to be aware of through the senses (necessarily subjective). But Dr. Crowley adds the idea of interpretation to "perception." These can be distinguished; but perhaps he is justified in putting them together, for in practice, human nature being what it is, we tend to interpret as we perceive. That is what he has done with my letter!

To obviate this as far as possible, should we not do two things? (We will agree on these). First, to consider the total context, unfavourable passages as well as favourable. Second, to look through the mind of the author, to see what he considers he is saying—not what we think he ought to be saying.

Considered in this way the word "salvation" would have practically the same meaning for both of us.

When I read a current article for which I gladly pay my sub., I read it all through and compare passages as above; and try to discern the pre-suppositions of the writer. I can thereby appreciate what he says, and perhaps accept it; or, if I think I am competent to do so, criticise it.

Why don't we do this with the Bible? The only difference will be that we won't think ourselves competent to criticise it. It will prove itself the Impregnable Rock of Holy Scripture.

I do interpret the Bible—by collecting as many passages as possible on the same subject. Thus the Holy Spirit who is the ultimate author gives guidance. Also, by reading the Bible right through many times and accepting by faith its claims, one gains a valuable system of pre-suppositions, by which to interpret reliably.

But when "outside" pre-conceptions are introduced, the present chaotic situation arises in interpreting Scripture; and the "common man" in all of us, for whom Scripture was written, is confused.

Are we intellectualising Christ and Christianity?—E. R. Killmer (Vic.).

### PAGING TERTIUS

To the Editor,

As a family we enjoy "Tertius" so much we're wondering if perhaps his letters could be printed in a booklet.

—Jean Stanford (W.A.)

### CARAVANNING OR CAMPING AT EASTER?

Lake Eppalock (Vic.) Campsite is available. Good boating, fishing and swimming.

Contact Department of Christian Education, 217 Lonsdale St., Melbourne, Vic., 3000 for application form.

## VIC.-TAS. MINISTRIES

The Vic.-Tas. Advisory Dept. reports new ministries during 1971 as follows: I. E. Ailsop, W.A. to Burwood; A. A. G. Baker, C.O.B. to Reservoir; G. Bradley, to Sunshine (part-time); K. R. Bowes, to Bayswater (interim); R. L. Baxter, S.A. to Ararat, Stawell, St. Arnaud; K. A. Caulton, Stawell to Thomson; T. H. Ede, Qld. to Carleton (Lygon St.); R. E. Elbourne, N.S.W. to Glen Waverley; A. B. Gaunson, Qld. to Morwell; B. F. Goldsteen, Sunshine to East Kew; Miss Norma Hall, Canada to Warracknabeal-Brim; R. A. C. Hollard, C.O.B. to Berwick; M. D. Keatch, Bayswater to Bendigo; G. J. Lerd, Burwood to C.C.E.I.S.; G. E. Powell, W.A. to Bayswater; R. E. Pritchard, Bendigo to Swan Hill and Woorinen; C. J. Robinson, Margaret St., Launceston (interim); J. F. Sara, Qld. to Red Cliffs; D. Stowe, Qld. to Parkdale; W. W. Saunders, Conference Secretary to Balwyn; C. E. Watson, S.A. to Ashburton; A. W. Candy and A. E. White, Doncaster (interim); S. H. Wilson, England-U.S.A. to Conference Secretary.

## PRESENTATION TO STUDENT

(ALBION, Qld., B. Benz). A presentation was made to Arthur Davis at the conclusion of a two-year student ministry. His work, particularly with the young people, has been of very high standard, and has been much appreciated by members. Amos Waki and Doug Nicholls spoke recently. All loans have been repaid, and buildings are free of debt.

## BELMORE SUCCESSES

(N.S.W., B. Armstrong). Several good examination passes were gained at Belmore. Ken Dundas gained his Master of Commerce (with distinction); Jim McLennan completed his B.A. (Honors), Frances Freckleton, Amanda Maxwell, Geoff. Bowser, Richard Shoenark and Stephen Wakely obtained Higher School Certificates, Mark Wakely passed Economics II and Gary Jardine his Police Cadet exams.

## NORLANE INDUCTION

(Vic.). Malcolm Humphries will be inducted as assistant minister on Feb. 21, not Feb. 14 as previously announced.

## NEW BOOKS

The Ministers' Manual 1971 (Doran's) . . . . .	\$5.60
Living Words for Today — Daily reading from the Living New Testament . . . . .	90c
In the Beginning God—Clifford Wilson. Answers to Bible Questions on the early chapters of Genesis . . . . .	\$1.25
A New Song—Pat Boone . . . . .	\$5.40
No Given Image—A thrilling novel by Elisabeth Elliot . . . . .	90c
Spiritual Leadership — J. O. Sanders . . . . .	\$1.15
A New Face for the Church —L. O. Richards . . . . .	\$3.95

(Postage Extra)

*Heswick Book Depot*

237-239 Flinders Lane, Melb., 3000  
Phone 63-8188

## EPHING CHURCH OF CHRIST

BRIDGE ST., EPPING, N.S.W.

welcomes visitors to new commencement time of 10 a.m. Communion Service.

from 20th Dec. to 28th Feb.

GARDEN PARTY — C.O.B.  
SAT., FEB. 20 5 p.m.-7.30 p.m.

## TWEED HEADS

Coolangatta

Florence Street  
Greenbank  
Tweed Heads

## DULCIE GRAY SOPRANO

Church Services,  
Weddings, Socials

Flat 13, 11A Argyle Street,  
St. Kilda, Vic., 3182.  
Phone 9 a.m.-5 p.m. 67-7831.

## Official Opening & Dedication

PEACE MEMORIAL CHAPEL

FEBRUARY 27, 1971, 3 p.m.

By Kevin Crawford, Guest Speaker.

## Les Lawlor says . . .

I stand behind every Lawlor Pest Control job personally — all types of buildings — anywhere. Everything unconditionally guaranteed! Weeds — birds on roofs — Argentine and all other ants — "White Ants" — Borers — Carpet Pests — Lawn Pests in fact any pest that grows, walks or flies.

## LAWLORS PTY. LTD. THE PEST CONTROL PEOPLE

STH. AUST.: 6-10 Henley-st., Torrensville, 57-9636  
141-143 Commercial-st., Mt. Gambler, 2-1861  
MELBOURNE ASSOCIATE: Atlas Pest & Weed Control  
Pty. Ltd., 3 Kilpa-rd, Moorabbin. Ph. 95-6118.



COMING SOON

## 106th Victorian-Tasmanian Conference

APRIL 25-30, 1971

COMMENCING WITH

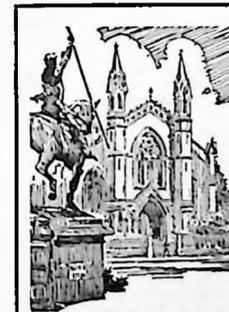
## A GREAT EVANGELISTIC RALLY

SUNDAY, APRIL 25 at 7.15 p.m. in MELBOURNE TOWN HALL

Speaker: PRINCIPAL D. M. HIMBURY

COUNTING ON

YOUR PRAYERFUL INTEREST AND SUPPORT



## Swanston Street Church

(Right in heart of Melbourne; opp. Public Library)

Ministers: Dr. LLOYD JONES,  
B.A., B.D., M.Th., Ph.D.

A. L. WEBB, B.A.

11 a.m.: Worship — Communion — Preaching.

7 p.m.: Evangelistic — Worship.

• COLLEGE OF THE BIBLE

## MELBOURNE COLLEGE OF DIVINITY EXAMINATIONS

The following students were successful in the various M.C.D. examinations:

### DIPLOMA OF THEOLOGY—

Old Testament Exegesis: W. Jenkins, P. Salisbury.

New Testament Exegesis: R. Arnold, W. Jenkins, P. Salisbury.

Old Testament Introduction: W. Jenkins.

N.T. Greek: P. Salisbury.

Church History: P. Salisbury.

Introduction to Theology: W. Jenkins.

### DIPLOMA OF DIVINITY (L.Th.)—

Old Testament Introduction: L. Bullock, P. Burnham, P. Dewildt, T. Giles, R. Haskell, R. Macgill, P. Richter, B. Ryall, D. R. Smith, J. Spiker, I. Tippett, K. Verge, G. Wake, G. Warren.

Old Testament Exegesis I: P. Bowers, V. Gardiner, T. Giles, R. Haskell, R. Morris, P. Richter, B. Ryall, D. F. Smith, I. Tippett, G. Wake, G. Warren.

Old Testament Exegesis II: G. Chapman, S. Hince, M. Humphries, D. Sonsee, P. Williams.

New Testament Introduction: P. Bowers, L. Bullock, P. Burnham, R. Haskell, G. House, D. F. Smith, D. R. Smith, G. Warren.

New Testament Exegesis I: G. Chapman, R. Haskell, S. Hince, D. McKay, D. Sonsee, I. Tippett, P. Williams.

New Testament Exegesis II: K. Fechner.

N.T. Greek: I. Adams, A. Baker, G. Benson, G. Chapman, P. Dewildt, S. Hince, R. Holland, M. Humphries, D. Sonsee.

Church History: A. Baker, P. Burnham, G. Chapman, K. Duffy, K. Fechner, T. Giles, R. Holland, R. Macgill, B. Ryall, D. F. Smith, G. Wake, G. Warren.

Intro. to Theology: G. Chapman, D. Good, S. Hince, I. Tippett.

Theology I: I. Adams, G. Benson, K. Fechner, D. McKay.

Theology II: I. Adams, G. Benson, P. Dewildt, D. McKay.

Missions: I. Adams, G. Benson, G. Chapman, P. Dewildt, K. Fechner, S. Hince, D. McKay, D. Sonsee, I. Tippett.

Ethics: I. Adams, P. Dewildt, M. Humphries.

### DIPLOMA OF RELIGIOUS EDUCATION—

Human Development: I. Adams, A. Baker, G. Benson, K. Fechner, D. McKay.

Methods: I. Adams, A. Baker, G. Benson, P. Dewildt, K. Fechner.

Theological Foundations: B. Beck, H. Clark, D. R. Smith.

Principles of Education: B. Beck, H. Clark, R. Holland, D. R. Smith, B. Beck and H. Clark completed the Dip. R.E.

## JOINT BOARD CHANGES

(Melb.). With the near completion of the basic two years Christian Life Curriculum material, a major staff upheaval has taken place at the Joint Board of Christian Education, with whom our churches work very closely in the production of the Christian Life Curriculum.

Co-director, Graeme Speedy, has moved to Adelaide to become Senior Lecturer in Education at the Bedford Park Teachers' College. Kindergarten editress, Miss Phyl Mack, has also moved to Adelaide, to take a position with the Kindergarten Union of S.A. Our own Viney Longthorp, Youth I editor, moves to the Victorian Education Department to a secondary teaching position—all indicative of the highly professional standards behind the curriculum.

Junior editress, Miss Chris Reid, will be ordained and become a Methodist circuit minister. Primary editress, Miss Dorothy Johnston, also leaves the Board.

American Christian educator, Miss Mary Ruth Marshall, comes to the Board to work especially on evaluation over the next two years.

Although the first burst of materials have almost been completed, the Joint Board still has some big tasks before it. The production of the excellent adult study series is a continuing task. Also on the drawing board for this year is home Sunday School material for children who are unable to attend a normal Sunday School, discipleship material, nursery material, and other general publications.

Richard Lawton, director/editor of our Federal Board of Christian Education, will continue to work closely with the Joint Board, not only to supervise materials on behalf of Churches of Christ, but also in the ongoing work of writing and editing, with particular editorial responsibilities for children's work.

A major conference will be held at the end of April. Christian educators from all over Australia, including five Churches of Christ workers, will come together to make an assessment of the C.L.C., to formulate guidelines for its evaluation, and to set down further areas in which the Joint Board can assist the churches in their Christian education programmes.

The Commonwealth Council of the B. & F.B.S. in Australia has appointed Bruce Pitt Upton as National Public Relations Director of the Society. Mr. Upton will take up his position with the Commonwealth staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

The Commonweath staff at the National Headquarters in Canberra on Feb. 8.

## "Frank Gilson House"

... QUEENSLAND'S FIRST FAMILY GROUP HOME

Queensland's new adventure in Social Service became a reality when C. A. P. Clark, State Director for the Department of Children's Services officially commissioned "Frank Gilson House" at 26 Jupiter St., Maryborough, as our first partnership with his Department in the growing need for child care in this State.

The State Member for the district said it was morally sad that the home was necessary, but all agreed that since the need was there it was a venture worthy of the support of the whole community and in fact this is what has really happened.

The Department of Children's Services provided 50% of the capital cost of the building and furniture and the home is the direct result of the enthusiasm of the local church which provided two blocks of land valued at more than \$2,000, the Maryborough Lions Club, which raised in excess of \$8,000 for the effort in a magnificent direct Telephone appeal to the district and the community at large that has taken to its heart this first project of its kind in Maryborough.

There are in all 22 family group homes operating in Queensland but this one marks the first milestone for Churches

of Christ who have shouldered responsibility for the remainder of the finance and underwritten an expected deficiency in running costs of approx. \$500 per year. The home is named for Frank Gilson, a prominent Maryborough businessman who contributed \$4,000 toward the finance gathered by the Lions Clubs and marks what C. A. P. Clark calls an excellent example of ecumenical co-operation in a field in which he finds himself inundated with children who need this kind of care.

The home is under the supervision of a committee appointed by the local

church which in turn becomes a sub-committee of the Conference Social Service Committee.

The House Parents are Mr. and Mrs. Jim Deutschmann who have one daughter of their own. The first group of youngsters came into the home on Dec. 13, and comprise seven children from one family ranging in age from 14 to two years. Boys and girls can be kept together as a family unit.

By E. T. HART

The Department of Children's Services contributes for the weekly maintenance of the children but we are also allowed to undertake responsibility for limited periods for children other than those in care of the State. The home is licensed for 12 children but is built to accommodate 15 in case of emergency.

As we enter this new service in this new year please place this work high in your prayer journal. It is anticipated that the Social Service Committee will undertake responsibility for a further 100 aged people during 1971 through buildings to be erected at Maryborough, Southport, Boonah and Marburg costing in excess of \$500,000.

### EDITORIAL: R.I. (continued from page 2)

Of 85 schools in the VICCSO survey, 12 had no R.I. programme at all, and only three schools had all pupils in regular R.I. classes.

The C.C.E.I.S. had 3,476 voluntary instructors enrolled in Victoria in 1970 compared with 3,451 in 1969. But a disturbing feature is that only 43.9% of secondary students received R.I. in 1970 compared with 54.8% in 1969. The percentage of primary pupils receiving instruction in both years was steady at about 70.

There may be a variety of reasons why the number of voluntary instructors is not keeping pace with the number of secondary scholars. It is not likely that the return of many housewives to full-time employment will affect secondary schools as much as primary. But ministers' fraternal, which usually arrange for local R.I. appointments, are often faced with the establishment of new High and Technical Schools without any ministerial reinforcements. Then, too, R.I. in secondary schools is much harder than it used to be and maybe some ministers are giving up.

Where secondary schools have chaplains, the difficulties are by no means removed but the availability of the chaplain throughout the school week, his special training and place within the school staff have caused the schools and their principals to appreciate the chaplaincy service. But there is no possibility of placing chaplains in every school.

Maybe church members could ask a few questions of ministers and schoolteachers in their own community, to find out what the needs are and how they are being met. We are often complaining about doors closing to the Christian and his message. The school door is one that is still open. So it is back to the classroom for the unpaid but invaluable religious instructor who shares the faith that has grasped him (or her)!

### MINIBULK PROJECT

Girls from Churches of Christ raised \$1,850 to pay for alterations to a large hut at Camp Waterman, Monbulk. The project is called "Minibulk" for mini-camping at Monbulk. Small groups of up to 30 persons can now go camping and do their own catering and cooking at Minibulk.

The girls used many ingenious means to raise the money, including fancy dress nights, a walkathon, a sleepathon, a bakeathon, a singalong and a stayawake! Official opening will be held on Sunday, Feb. 21, 3 p.m., at Monbulk.

### GROUP BIBLE STUDY

Scripture Union, which has been publishing Bible-reading guides for many years and for all ages, has announced a new regular booklet entitled Group Bible Study. It is based on the popular Daily Bread reading guide for adults and contains a set of questions for each week based on the previous week's Bible readings. It is designed to promote Bible study and discussion for small or large groups.

### NATIONAL P.R. DIRECTOR

The Commonwealth Council of the B. & F.B.S. in Australia has appointed Bruce Pitt Upton as National Public Relations Director of the Society. Mr. Upton will take up his position with the Commonwealth staff at the National Headquarters in Canberra on Feb. 8.

### CHURCH HALVES STAFF

(Connecticut). The headquarters staff of the Episcopal Church (U.S.A.) will be cut in half from the present 204 persons to 103 within the next six months because of a sharp reduction in giving by churchgoers. The Executive Council made the decision after learning that contributions might be \$2 million less than the \$12.7 million budget approved earlier this year.—E.P.S.

**ANSVAR STARTED IN SWEDEN**

NOW IT'S IN AUSTRALIA, NORWAY, GREAT BRITAIN, FINLAND, ICELAND, DENMARK AND HOLLAND AS WELL...

when you have a good idea word spreads

INSURANCE FOR TOTAL ABSTAINERS

**ANSVAR**

Melbourne 18-22 Collins St. 3000 61-161; Sydney 219 Pitt St. 2000 61-672; Newcastle 36 Hunter St. 2300 2-4885; Brisbane 1-2 Ana St. 4000 2-6685; Adelaide 33 Raine St. 5000 8-6604; Perth 107 St. George's Ter. 6000 21-2911.

## NEW AT GLEN WAVERLEY

(Vic.) R. B. Elbourne commences a ministry on Feb. 7. . . . Kevin Turner was speaker at the 17th church anniversary. . . . Ted Keating, Dept. H.M. & Evang., conducted a most successful Planned Giving programme. . . . Appreciation was expressed to Dr. and Mrs. K. Bowes for their sacrificial service in 1970.

## FAREWELL TO GOOLWA

(S.A., Brian Beck). H. E. Greenwood preached his farewell address on Jan. 17. After the gospel service the church gathered in the hall to farewell Mr. and Mrs. Greenwood. The young folk of the church (Youth Club) presented a short play, "The Helps and Trials of a Minister." The church presented Mr. and Mrs. Greenwood with an electric toaster. . . . Mr. and Mrs. Beck have been very busy placing their furniture in the manse and getting ready for the commencement of their ministry in the circuit. . . . F. Archbold was recent speaker at both services.

## FAREWELL AT BAYSWATER

(Vic.) A capacity congregation attended farewell service of Mr. and Mrs. Keatch and family. A wallet of notes was presented by Ray Davis. Mrs. Alice Bullen presented flowers to Mrs. Keatch and Elizabeth. Suitable responses were made by Mr. and Mrs. Keatch and Jim. They are to serve at Bendigo. . . . Two baptisms were celebrated. . . . "Moyra" Hospital was visited. Carols were sung by the "Yukanna Singers" and gifts were presented to patients and staff. . . . The board for Christmas cards for church members saved \$14.00 on stamps which was given to the Christmas Bowl.

## SCHOOL CHAPLAIN RESIGNS

(Vic.) David Hibbert, Chaplain of the Coburg Technical School, has resigned to take an immediate appointment as lecturer with the Technical Teachers' Training College.

Mr. Hibbert, who began service with the Council for Christian Education in Schools in 1958, served as Chaplain at Coburg throughout his term with the Council. It was the longest continuous chaplaincy at any one school for the C.C.E.S. During recent years Mr. Hibbert has assisted the Council in developing an effective in-service training programme.

## DEATH OF JACK MAXTED

(S.A.) On Jan. 10, the minister of the Kenley Beach church, W. J. C. Maxted, died by electrocution in an accident at his home. An obituary notice will appear shortly.

## THINGS TO COME

- VICTORIA
- FEBRUARY:
- 12-14 D.C.E. Junior III Canvas Camp (Boys) Lake Eppalock.
  - 17 College of Bible Informal Public Opening -9.30 a.m.
  - 20 College of the Bible Inaugural Garden Party-5 p.m. to 7.30 p.m.
  - 21 C.E. Leadership Seminar I (D.C.E.)
  - 21 Opening of Mini-bulk at Camp Waterman, Minibulk.
  - 21 ANNUAL OFFERING - PROPERTIES CORPORATION.
  - 28 D.C.E. Eastern Dist. Kirk and Koffee.

## LADY MINISTER

(BRIN - WARRACKNABEAL, Vic.). The church is pleased to announce the appointment of Miss Norma Hall as interim minister to the circuit. She will be inducted at Warracknabeal at 3 p.m. on Feb. 7. Miss Hall trained for the ministry in Canada and had several ministries with our churches in that country before returning to Australia last year. She and her family have had a long association with the church at Castlemaine, Vic.

## FINAL MINISTRY

(RED CLIFFS, Vic.). There were 100 at Horace Cave's farewell on Jan. 17. Mr. Cave has retired after 44 years in the ministry. A presentation was made to Mrs. Cave at an afternoon held at Mrs. Keith Chislett's home. Mr. and Mrs. Cave are now living in Adelaide. . . . Men of the church have painted the church and kinder hall. . . . Ian Cook and W. Neville (Mildura) were recent speakers.

## MINISTRY CHANGE

(PARKDALE, Vic.). B. Crowden will be concluding his ministry with the church after eight years of service. Desmond Stow has accepted a call to lead the work. . . . Christmas combined service was held with Parkdale Methodists.

## TO CONCLUDE IN 1971

(UNLEY S.A.). R. V. Holmes has intimated that he wishes to conclude his ministry at Unley when his present term of engagement expires in Dec., 1971. This will complete eight years with the church. . . . Alan Horne, of College of the Bible, conducted a midnight service on Christmas Eve. The Christmas morning united service with Baptist and Congregational churches was held in Unley

## • TWO MINISTERS RETIRE

### John Turner and Horace Cave

After graduating from the Federal College of the Bible at Glen Iris in 1923, John Turner served for 12 months at Moonta, S.A., and then went to America where he had ministries at Honolulu, in the States of Iowa and Oregon, and at Prince Edward Island, Canada.

Returning to Australia he ministered at Owen, Dulwich, and Croydon in S.A., and in Victoria he served at East Kew, Cambervell, and Moreland. He had two ministries at North Fitzroy, totalling 10 years. His concluding ministry was at Red Hill, also in Victoria.

During World War II he was a Military Chaplain for four years, including a period of active service in New Guinea. During his second term at North Fitzroy, Mr. Turner served as an Industrial Chaplain with the Inter-church Trade and Industry Mission and for the past three years he has been Secretary of the Inter-church Christ in Christmas Committee.

Mrs. Turner has always been active in the local churches and in wider spheres. She was President of the Christian Women's Fellowship in 1941-42 and she served on the World Convention Committee for Melbourne for 1952.

Park Baptist Church with I. J. Chivell as speaker. . . . Recent speakers have been H. R. Taylor, Geo. Mathieson Snr., John Halbert, B. Stanford, Geo. Venus and Dr. Thornley Thomas. . . . During Missionary Orientation Camp, John Main (India) spoke and D. P. Butler presided and lessons were read by two lady missionaries.

## C. E. WATSON FOR ASHBURTON

(Vic.). Cecil Watson has accepted appointment as part-time minister for two years. . . . Several young people have been baptized recently after attending membership classes. . . . 20 young people attended mini-camp at Newhaven and successful Explorer weekend was held. . . . At family church service scholars presented Christmas Pageant and children returned stockings for Christmas Bowl. . . . Church regrets resignation of Malcolm Gray who was farewelled at after-church fellowship in Dec. . . . Paul Holmes' help with the young people has been appreciated.

## MINISTERS' WIVES

(Vic.). The Vic. Ministers' Wives' Association will meet at the Brotherhood Centre on Feb. 15 at 11.30 a.m. The 1970 World Convention will be the topic and ladies are asked to bring the best of their slides of the World Convention. A warm welcome will be given to new members.

## C.O.B. OLD GIRLS

Annual get-together will be on Sat., Feb. 13. It is planned to meet below the old kiosk at the Botanical Gardens at 1.30 p.m. Bring a plate for afternoon tea!

A former President of the South Australian Conference, H. Cave has retired from the ministry. He was born in New Zealand and graduated from the Federal College of the Bible, Glen Iris, in 1926. After a short ministry at Mildura, he spent four years with the Northern Union churches, N.Z. He then followed the Hinrichsen-Morris Mission, Greymouth, South Island.

During the depression years Mr. Cave had a part-time ministry at Rinanga and then served similarly at Wanganui, his home church. This was followed by a full-time ministry at Hokitika. On coming back to Australia he served at Naracoorte, S.A., and during the war years was a Welfare Officer for the Y.M.C.A. in various military camps and the R.A.A.F. In 1945, he commenced a six-year ministry at Dulwich, S.A., before going to Bendigo, Vic.

He spent four years with the S.A. Temperance Alliance, and then had ministries with Edwardstown, Queens-town, Murray Bridge and Loxton, all of S.A. His closing ministry was with the Victorian church at Red Cliffs.

Mr. Cave was President of the South Australian Conference, 1949-1950, and also served as Secretary of the Overseas Missions Department.

## WHITE PAPERS ON LIFE AND FAITH

**RIGHTEOUS IN COLLINS STREET** Clem Mott died a few days ago. He was an elder of the church at Surrey Hills, a director of the Austral Printing & Publishing Company, and a sharebroker with offices in Collins Street. At the funeral service the mourners included many colleagues and clients. One of the latter is a Jew who recalled from his Bible the plea made by Abraham on behalf of Sodom if ten righteous men could be found there. "Clem Mott," he said, "was God's righteous man in Collins Street." Melbourne may not be Sodom but dedicated Christians in the city stand out in the quality of their life and the integrity of their actions. Clem Mott was such a man.

**BEER AT MILK BARS** It looked as though someone had crossed the wires. Here was the secretary of the Victorian Temperance Alliance reported as saying that he approved the sale of low alcohol content drinks at milk bars, and there was the Victorian Government saying that it would ban such sales because "in the Government view, it is a deliberate attempt to encourage very young people to recognise and seek drinks containing beer." It turned out that the Temperance man was approving the lesser of two evils. He would prefer teenagers to drink 2% alcohol in milk bars than 8% alcohol in hotels. It also turned out that the Government wasn't really against low alcohol beer, provided that it wasn't called "Shandy." A daily newspaper editorial thought that the Temperance man was naive in dismissing the threat of the 2% alcohol. A doctor pointed out that four bottles of "Shandy" would equal one bottle of beer and with the high capacity of youngsters for imbibing "soft" drink, combined with their low resistance to alcohol, society was inviting more trouble. Defiantly, the "Shandy" manufacturers took a two-page advertisement in the Melbourne "Age" to emphasise "Shandy's" affiliation with beer rather than with soft drink. A housewives' organisation called for the boycotting of milk bars which handle the stuff. Notably, the hotel licensees were silent. They made no protest about soft beer being sold as soft drink. They are probably happy in the thought that the kids will get a taste for alcohol in the milk bars and soon graduate to the hotels. We think the Vic. Government was right the first time. "Shandy" is a deliberate attempt by brewers to encourage very young people to recognise and seek drinks containing beer.

**FATHER AT SCHOOL** When an American Roman Catholic priest was appointed by the Victorian Education Department to teach at a technical school, he announced that he would wear clerical dress and expect to be called "Father" by the children. The Protestant Federation, naturally had a few things to say about this along the lines of a school "being a secular identity and should be free from any display of sectarianism." The Federation received some unexpected support. Another American priest in a similar situation said that not only should priests in schools wear ordinary clothes and be called "mister," it would be a good thing if clergy everywhere gave up clerical dress and clerical titles. A nun, also here from America to teach mathematics and science, said that she expected "miss", and an educational rather than a religious relationship with her pupils. The unfavourable reception of the "Father" image should do something to calm Protestant fears that imported R.C. teachers will use their positions to strengthen their church.

**GOOD GRIEF!!** Over in the U.S. a "Personal Computerised Horoscope from a Christian Point of View" is being offered for "only" \$25,000! "You will learn about special opportunities for you to obtain wealth and status. Surely you realise the importance of this to a Christian in a materialistic world! As your power of society increases, the greater good you can do with your influence and resources."!!

## FAREWELL TO MISSIONARY

(WILLIAMSTOWN, KERSBROOK, GAWLER, S.A., R. Chamberlain). Chris Campbell, missionary teacher for New Guinea, was farewelled at an after-church fellowship. . . . A Circuit Youth Council has been formed, comprising of the minister, one youth member and a deacon from each church. . . . \$43 for Christmas Bowl was raised at a C.W.F. social afternoon held in the home of Mr. and Mrs. C. Smith, Williamstown. . . . Miss Maureen Rule en-route to missionary work at Norseman was a recent

speaker at Gawler. . . . Gawler church was host recently to the Gawler Pensioners' Assoc. Features were a ride through Adelaide Hills and basket tea at the church, followed by the evening service presided over by H. Moyle, President of Pensioners' Assoc., and life deacon of church. Pensioners' choir took part in service. . . . Some members of the Williamstown church suffered damage to their property by recent bushfire. However, we are thankful that no homes were damaged.

## N.S.W. C.W.F.

C.W.F. has continued its programme on the theme, "The Bible for our Times" with meetings featuring Children's Missions; Christian Literature Crusade and the Christmas Bowl Appeal.

Many of our number represented us at Federal Conference and World Convention in Adelaide. N.S.W. supplied orchids for these functions, the response to give of these blooms was really splendid and a really worthwhile display was produced.

Three bus-loads of metropolitan fellowships travelled to Bowral for the Tulip Festival which is held there annually. A brief meeting and lunch was shared with the Bowral ladies.

## ERNEST GRAY IN TASMANIA

(LAUNCESTON, Tas., C. J. Robinson). Ernest Gray (Fraternal Delegate from U.K.) addressed the church on Jan. 10. . . . Miss Felicity Summers was farewelled on leaving for Sydney to study at the Missionary and Bible College. . . . On Jan. 17, Luvermay and Margaret St. congregations joined for a combined youth service to welcome contingent of mainland young people on State tour. A fellowship hour followed. . . . C. J. Robinson commenced interim ministry on Jan. 3.

## NAILSWORTH NOTICE

(S.A., P. Whitmore). Mr. and Mrs. Whitmore have notified the church that they will terminate their ministry in Dec., 1971. . . . On Jan. 17, during Missionary Orientation Camp at Longwood, Jan. Hunting, from New Guinea, addressed the church. Three other missionaries took part. At night, John Main (India) led the service.

## SWAN HILL INDUCTION

(Vic.). Gordon Henderson (Boort-Pyramid Hill) presided over an impressive service on Jan. 15 when R. E. Pritchard was inducted as minister of Swan Hill-Woolmen circuit. Good attendance at all services marked first Sunday of new ministry. . . . Church family picnic was held at Lake Boga on Australia Day holiday.

## • ESSAY COMPETITION

### "THE CHRISTIAN SUNDAY IN MODERN SOCIETY"

Under this title the Sunday Christian Observance Council is sponsoring the Bishop Baker Memorial Essay Competition for which the closing date is March 31, 1971. Five awards are offered:

First, \$100; Second, \$75; Third, \$50; Fourth, \$30 and Fifth, \$20.

Ministers are invited to write essays of a minimum of three thousand words. They could review the historical and contemporary position, present the results of research into present-day attitudes and suggest and discuss ways to maintain the essential values of the Christian Sunday and how to make these values relevant to modern society.

All our ministers have been supplied with full particulars of the essay competition. Ministers intending to enter the competition and requiring further information should contact the Council Secretary, W. W. Saunders, 9 Cherry St., Balwyn, Vic. 3103 (phone 83-4074), to whom all entries should be submitted.

# South Aust.

## YOUTH VISIT BLIND

(MAYLANDS, S.A., N. S. Moore). Sixteen young people visited Melrose House (a home for blind persons) and gave an inspiring ministry by presenting the Christmas message in song . . . Christmas highlights included entertainment of guests from the Christian Rest Home and Elderly Citizens' Club by the W.C.F.; young people from Sections 1, 2 and 3 (Christian Life Curriculum) presented a Christmas church service; a nativity play by the J.C.E. was an outstanding event; church members gathered in the hall after an evening service to sing Christmas hymns and carols; the choir sang Christmas music at p.m. service on Dec. 20; the united Christmas Day worship at the Maylands Methodist Church was led by the Rev. Ian Moulton. Mr. Moore was the speaker . . . Miss J. Simpson, on furlough from New Guinea, told the church about our new missionary venture along the Keram River . . . The church has been saddened by the death of E. Fletcher, one of our members.

## SERVICEMEN HOME

(MAGILL, S.A., Robert Clymer). Home on leave during the Christmas/New Year period were Brian Markwick, Army, and Stephen Young, Navy . . . Recent speakers were S. E. Mathews, Tom Edge, Ted Thompson, Peter Johnson and Ron Brown.

## GIRLS' CHOIR FEATURED

(ASCOT PARK, S.A., S. R. Baker). Christmas services on Dec. 20 were well attended. A girls' choir led by L. C. Simpson, rendered items on Christmas Sunday. Christmas Day service was held at 9.30. The girls' choir again sang, Roger Foletta and family, of Tamworth, were guests at the manse. Mr. Foletta sang a duet with Mrs. S. R. Baker, his mother. . . . At C.W.F. final meeting for 1970, a yoga demonstration was given, followed by a luncheon. Afterwards Miss Judy Simpson gave a talk on New Guinea.

## COMMUNION BREAKFAST

(BORDERTOWN, S.A., R. C. Combridge). Young people from the Bible

Discussion Group held a Communion Breakfast in Dec. led by Mr. Combridge. After a talk on the Lord's Supper the value of the ordinance was discussed. After communion, teachers and elders cooked a barbecue breakfast. The young people also assisted Mr. Combridge at the night meeting . . . C.W.F. entertained senior members and friends at a Christmas afternoon, with humorous and serious items. Each guest received a small gift. C.W.F. president, Gwen Lawson, arranged and compered the afternoon . . . The church extends sympathy to the Vercio family in the death of their sister, Mrs. Hilda Thomas, and with Mrs. G. Smith in the loss of her brother and sister.

## SHUT-INS REMEMBERED

(KENSINGTON PARK, S.A., Walter Bartlett). 100 gifts and floral tributes were delivered to patients of the Adelaide Hospital, Monroese Private Hospital and shut-in folk, by four members of the Churches of Christ Hospital Committee from Kensington Park and Hampstead Gardens . . . 40 members of the Cornish Choir entertained us with Christmas carols prior to Christmas . . . All auxiliaries combined for Christmas social . . . Excerpts from the Life of Christ were read by three young men and items rendered by S.S. scholars at Christmas Sunday family service. At the Christmas Day service an offering was taken for work in India. Solo rendered by Mr. Hensel. . . . Carols were sung to elderly folk by our young folk on Dec. 21. Mr. Jeffries from Croydon rendered carols during the festive season.

## CHANGES AT PT. PIRIE

(S.A., M. T. Lawrie). A combined social of church and auxiliaries marked end-of-year activities. The Christmas Bowl offering was \$53 . . . The S.S. held graduation service and presentation of awards on Dec. 20 with talk by J. Pederson. A. Jacobs is the new S.S. Supt. and R. Blackbeby is treasurer . . . The departure of Mr. and Mrs. Dean Drilling and Mr. and Mrs. John Pederson to Adelaide means loss of four very active members. Mrs. Bishop, a member since 1922, and Mrs. Brackenridge, have also gone to

reside in Adelaide. Les Davies obtained distinction in final year of B.Sc. degree and Peter Robinson gained six passes and two credits in Applied Science course. Peter was baptized at Port Pirie, Dec. 13.

## SILVER WEDDING

(CLOVELLY PARK, S.A., A. W. Morris). Church members arranged an Open House for the occasion of Mr. and Mrs. Morris' silver wedding anniversary . . . Christmas services on Dec. 20 were addressed by K. D. Horne, the choir assisting at both services. Other recent speakers were G. Mathieson Jnr., H. McLachlan, D. Messert, D. Hunt and Mr. Pederick from the B. & F.B.S. . . . The C.W.F. supplied home-made biscuits as Christmas gifts for some elderly citizens. C.W.F. office-bearers for 1971 are: President, Mrs. V. James; secretary, Mrs. M. Rundle and treasurer, Mrs. M. Messert . . . The church has regretfully said farewell to Mrs. M. Brand and Mr. and Mrs. J. Birt and family.

## COMBINED EFFORT

(CHELTENHAM, S.A., R. W. Saunders). Following the combining of Cheltenham and Beverley congregations under the ministry of Ron Saunders, the minister is now assisted by the recently-appointed field officer, Harold Greenwood (ex-Goolwa). Mr. Greenwood is actively engaged in extending the friendship of the church through home visitation, counselling, welfare and attention to social problems. Many elderly folk, widows, deserted wives and sick children in our district were especially ministered to during the Christmas season.

Getting Engaged?

**HINTON & SON**  
12 ADELAIDE ARCADE  
Jewellers  
ALL GIFTS AND REPAIRS  
ADELAIDE :: Phone 23-5462

CONSULT THE LAND PEOPLE OF MOUNT GAMBIER FOR ALL LAND AND LIVESTOCK TRANSACTIONS . . .

**D. M. Fimmell & Co. Pty. Limited**  
(STOCK & STATION AGENTS)

LICENSED LAND, ESTATE AND BUSINESS AGENTS, AUCTIONEERS, VALUERS, INSURANCE AGENTS, etc.

Real Estate House, 13 Panola Rd., Mount Gambier, S.A., 5290.  
Phone: 2-4011, 2-4012. Alter Hours: 2-1393, 2-3124 and 2-4013.

ANYWHERE IN SOUTH-EAST of S.A. and WESTERN DISTRICTS of VIC.



THE AUSTRALIAN CHRISTIAN

# Old & WA

## POST-CONVENTION MISSION

(CAMP HILL, Qld., A. Franzen). Gerald Parrott, of Scott's Bluff Bible College, Nebraska, U.S.A., conducted a mission here and the church has been greatly strengthened spiritually from this ministry. There were 10 primary decisions. All but two were baptized during the mission. Two of those baptized have been received into the Wynnum church.

## CONFERENCE VETERANS

(HARVEY, W.A., A. W. Ladbroke). South West Conference paid tribute to two Harvey members, Mr. and Mrs. Len. Roegner, who in 44 years of membership have not missed one Conference until last year and then only through failing health . . . Church welcomed two young ladies through faith and baptism . . . Young and older members enjoy after-church singings in members' homes, and young people have been supplying items for gospel services . . . Young people in our church have been chosen each year as High School Prefects, last year five being chosen.

## U.S. EVANGELISTS

(CHUNCHILLA, Qld.). Bill Griffin and Ed. White of the U.S.A. led a "happy hour" for children after school and night mission services. There were two decisions. There was a thank-offering of \$132 . . . R. Clark was guest speaker at the W.C.T.U. break-up . . . The J.C.E. had a break-up tea for parents and gave items. The I.C.E. final session was small because of floods. Two car-loads from Y.P.B. went to Kingaroy for a rally . . . The Ladies' Fellowship had a Christmas morning tea. Two members were invited from town auxiliaries and a farewell presentation was made to Mrs. McLean, the minister's wife.

## MINI-MISSION

(BRIDGETOWN, W.A., W. F. Thornton). Highlight of the last few months was a four-day "Mini-Mission." Speaker was G. B. Carslake assisted by guest artists Grant Stone and Hadya Pickersgill. The film "His Land" was shown twice. There were two inquiries at the closing service . . . There were three decisions during November. At their baptism in December five young people came forward to declare their faith in Christ. . . . The S.S. closed a successful year with over 100 at both anniversary services and a picnic attended by 50 of the 72 scholars on the roll.

## FAMILIES LEAVE

(MANDURAH, W.A., R. Cook). The church greatly regrets the loss of two retired families who have left Mandurah: Mr. and Mrs. Doney and Mr. and Mrs. Rodney . . . Several non-members assisted in building baptistry and double doors which were much needed. Barbara and James King made decisions and have been baptized . . . Mr. and Mrs. Ron Cook have now completed two years' service with us. Mr. Cook was a leader at a youth camp at Blinngup.

## W.A. CHRISTIAN CENTRE

# DEBT-FREE SOON

The Western Australian brotherhood is expecting to witness in this month of February, 1971, the promise of a great and good ambition: the Beaufort Street Christian Centre debt-free.

The building of the Christian Centre in 1960 realised a great brotherhood vision. Among the first meetings in the Centre were those of Federal Conference 1960. The years following have seen a steadily growing use of the splendid facility; about 75 meetings are held in the Christian Centre each month now.

This February, through a programme styled, "In Faith and Fellowship," member families are being asked to join together to pledge to lift the debt and to reflect on the blessings of God that enable them to do it. It is expected that in the fulfillment of the pledges the Christian Centre will be debt free by the

time Federal Conference is held again in Perth, 1972.

The building cost \$250,000 in 1960. It has been valued at \$450,000 today. The lift added in 1968 cost \$14,200. The present debt is, building \$31,500 plus lift \$12,000. The total of these two figures approximately equals the interest and sundry costs associated with the service of the debt over the ten years.

Sunday, Feb. 23 will be a day of presentation and response in the churches and in the homes of the members. We expect Sunday, March 7 to be a day for the singing of doxologies.

## NOVELTIES FOR FUNDS

(REDCLIFFE, Qld., Des. Collins). The C.W.F. commenced making Christmas novelties in October and by Dec. 26, \$213 was handed to the treasurer for C.W.F. funds. C.W.F. officers are Mrs. D. Collins, Pres.; Mrs. B. Burt, Sec.; Mrs. W. Berlin, Treas. Mrs. E. Machin, who has been secretary for 10 years, did not seek re-election . . . A feature of the S.S. Christmas Tree was a party tea for all pupils after which a parent was presented . . . The Randall family gave a musical programme to aid the building programme . . . Amos Waki of the New Hebrides was a recent speaker . . . W. Burtin showed slides of New Guinea to Men's Fellowship . . . At close of gospel service Rod and Gail Bateman, of Canberra, showed slides of Switzerland where they resided for three years . . . Mr. Piper has returned home from hospital after surgery.

## CHANGE SATISFIES

(DAPTO, N.S.W., J. R. Baek). After a 12-month trial the 10.30 a.m. morning service time has proved satisfactory . . . The church finished 1970 with 100 people sharing in a carol service of music, testimony, and drama, and the Y.P. and Young Marrieds performed the play "Waco for Christmas." . . . There was a baptism on Jan. 10 . . . Mr. Baek has commenced his 4th year of ministry. He has been elected president of the Ministers' Fraternal. New deacons on the Board are Ray Carter and Keith Brown . . . The Klonefeld family, former caretakers of Camp Greenhalgh have left the district to live at Blackheath.

## CHANGE-OVER AT TAREE

(N.S.W.). L. E. White will conclude a four-year ministry at the end of Feb., and R. Whan has accepted an invitation to serve the church. Mr. Whan is a missionary with the Overseas Mission Board, and has served in New Guinea for four years. He has been awarded extended leave until early in 1972. Mr. and Mrs. Whan are planning to return to New Guinea at the conclusion of one year's ministry with the Taree church.

## HELPING AT CARNARVON

(GEORGETOWN, N.S.W., D. P. Holloway). Mr. and Mrs. W. Wright and Mr. and Mrs. J. Britton are visiting Carnarvon to help with their plumbing and carpentering skills for several weeks . . . The church is preparing for a five-day series of meetings with Roy Greenhalgh commencing Feb. 20 . . . Recent speakers were A. E. White (Melb.) and S. Rogers (Bonnah). Mr. Rogers just returned from a working visit to our New Guinea field, told of development up there.

## Diamond Engagement and Wedding Rings

Hand made from Selected Gems and Materials by H. J. LEM, who will personally assist you to select WATCHES, CLOCKS and GIFTS at

Malvern Diamond Jewel Centre

1251 High St., Malvern, Vic., 3144  
Phone 20-5656.

## N.S.W. BIBLE COLLEGE WOOLWICH

SERVING CHRIST AND THE CHURCHES

SUPPORT THIS COLLEGE WITH YOUR PRAYERS AND GIFTS

Principal: DR. A. C. ULIOTT, M.A., Ph.D. (Hond.), B.Sc., Dip.Ed., 41 The Point Rd., Woolwich, 2110.

Secretary: J. F. MORRIS, B.A., Dip.Ed., 14 Sixth Ave., Camperley, 2194.

Treasurer: A. M. CAVE, 34 Kuombalah Ave., Turramurrah, 2374.

## the church in action

We can extend your reach of your hand in caring for others.  
Social Service is the arm of the Church reaching out with compassion.  
Three homes shelter over 192 sick and aged.  
Let us share our prosperity in meeting adversity.  
Remember the Homes in your Will.

Department of Social Service  
Churches of Christ Centre,  
217 Lonsdale St., Melbourne, Vic.,  
3000. Phone 663-2447 (Melb.)

## CLASSIFIED ADVERTISEMENTS

### BIRTHS

**BUNNETT (Moss)**—To Betty and Collin, of 6 Ganton Court, Mt. Waverley, Vic., on Dec. 26, 1970—Amanda Jane Slater for Natalie. "God's gift of a daughter."

**HOLT (Ewers)**—To Jan and Ed., a daughter—Leigh Rachelle—at Tweed District Hospital, Murwillumbah, N.S.W., on January 22, 1971.

### ENGAGEMENT

**THURROWGOOD-GREENWOOD**—The engagement is announced with pleasure of Ruth, younger daughter of Mrs. I. Thurrowgood, 61 Leichhardt St., Too-womba, Qld., and the late Pastor A. C. Thurrowgood, to Raymond, eldest son of Mr. and Mrs. E. W. Greenwood, 27 Bridge St., Tuwoomba.

### APPROACHING MARRIAGE

**BAKER-LAWRY**—Mr. and Mrs. J. B. Baker and Mr. and Mrs. S. J. Lawry, of S.A., have pleasure in announcing the marriage of Moira and David at 11.30 a.m. on February 20 at the Church of Christ, Col. Light Gardens, S.A.

### DEATHS

**MOTT, Clement Ernest**—On Jan. 19 (suddenly) dearly loved husband of Mabel, loving father of Margaret and Lindsay; loved father-in-law of Peter and Margaret, and very dear grandpa of Michael, Simon and Amanda. 105 Windsor Crescent, Surrey Hills, Vic., 3127.

**MOTT, Clement E.**—On Jan. 19 (suddenly). A tribute to a fellow director whom we highly esteemed. We give thanks for his integrity, companionship and Christian life.—The directors of The Austral Printing & Publishing Co.

### IN MEMORIAM

**BOLWELL**—Treasured memories of Winston, who passed away Feb. 9, 1969 (tragic accident). "Beyond the sunset, oh glad reunion."—Remembered always by his loved ones at Frankston, Vic.

**JENKIN, Linley**—Treasured memories of my dear husband and our father, called home on February 10, 1950.—Inserted by Florence, John and Pam.

### EMPLOYMENT

## Elderly Citizens' Home

COLLINGWOOD, Vic.

## 3 Vacancies

Domestic and food service. Award conditions, live-in or out.

PHONE SINGLETON LODGE  
(Matron Drake)  
41-1218 (Melb.)

### MINISTER REQUIRED

**WANTED**—Man for full-time ministry of small inner suburban church. Must be of evangelical conviction, challenging outreach to youth through R.I. classes, etc. Two B.R. flat available. Contact Church of Christ, Collingwood, Vic. Phone (Eve'g.) 419-1237 or (A.H.) 48-5907.

### FOR SALE

"MAKE THE MOST OF GROWING OLD" and "OVERCOMING FRUSTRATION." Latest booklets by G. K. Moyes. Available T. Frazer, 17 Eden St., Cheltenham, Vic., 3192. 24 cents posted.

### BOARD WANTED

**FULL BOARD** in Christian home, handy to city, University High School, girl matriculation music, free access piano. Robyn Brough, Box 122, Kerang, Vic., 3579.

### HOUSE TO LET

**DONCASTER AREA**, from March 17 to May 10, 1971. 3-b.r., separate Lge., Din. rm. & Kit., double carport, fully furn., all elec. Nominal rental at \$8 p.w. Would suit newly married couple, or country family on holiday. Write to "Doncaster," c/o "Aust. Christian."

### FOR SALE

**PIANO**—Old, wooden frame, may be of use to small cause, or in utility hall. Contact M. R. Sheehan, Secretary Church of Christ, Burwood, Vic. Phone 232-2360 (Melb.).

## Nursing Sister

Required as Matron for Christian Rest Home, St. Georges, S.A.

Geriatric Experience an advantage.

Apply—

Secretary,  
104 Grote Street,  
ADELAIDE, S.A., 5000

### THE DEPARTMENT OF CHRISTIAN EDUCATION IN VIC.-TAS.

is inviting applications for the position of

## CAMP SUPERVISOR

at

### CAMP WATERMAN, MONBULK

to commence duties July, 1971  
Intending applicants can obtain full information of duties and conditions by writing to the Chairman of the Department:

Dr. K. R. BOWES,  
299 Mitcham Road,  
Vermont, Vic., 3133.

Applications close March 15.

THE AUSTRALIAN CHRISTIAN

### FLAT WANTED

**MOTHER** and student daughter require furn. flat in Brunswick or Coburg. Please reply to Mrs. Merle Gordon, c/o Geelong Post Office, Vic., 3220.

### OWN YOUR OWN BUSINESS

International manufacturing company has opening for distributors in the Melb. Area. Above average income, investment-secured. Call for appointment 478-1441.

### Church of Christ

## TWEED HEADS/COOLANGATTA

Florence St., Greenbank Estate,  
Tweed Heads

Sunday Services: 10 a.m. and 7 p.m.

## Overseas Missions - Today!

### \* Report on Indonesia

Barry and Anne Cutchie returned from recent tour of Java.

### COLLINGWOOD CHURCH

Stanton St. (opp. Town Hall)

Saturday, February 13  
8 p.m.

### \* Farewell to Ray Warry

Missionary elect to New Hebrides.

### \* Highlights from New Guinea

and South Korea by recent visitors to these areas.

in co-operation with

The Victorian Overseas Missions Board.

A

## NATIONAL SECRETARY

is required by the

### SUDAN INTERIOR MISSION

To be responsible for Administration and the Public Presentation of the Mission to Christian Churches.

One with a good understanding of the modern missionary situation preferred.

Apply in the first instance in writing to . . .

The Director,  
S.I.M.,  
Box 17, P.O.,  
Summer Hill, N.S.W., 2130.

# PERSONAL

### DISCIPLESHIP

Treyor Fenn, Kym Degener, Ascot Park, S.A.

D. Byfield, J. Duckett, J. Eva, B. Hoare, D. Watkins, G. Paterson, M. and P. Roworth, R. Prior, Queenstown-Semaphore, S.A.

Mr. and Mrs. Brown, Mr. and Mrs. Oliver and Wayne; Ian Thomas, Barry Quinn, Mrs. Carmody, Mr. and Mrs. Goss, Mr. and Mrs. Rowberry and Dianne; Heather McLean, Vicki Grey-Skinner, Robyn McManus, Deborah Rundle, Rosemary Trenwith, Cowandilla, S.A. Julie Needham, North Perth, W.A. Miss Robyn Discombe, Mrs. J. Gill, Whyalla, S.A.

Christine Sullivan, Bordertown, S.A. Miss H. Bullock, Caroline and Leanne Chandler, Mr. and Mrs. K. Douglas, Peter and Susan; Clyde Eckersley, Gayle and Karen Harris, Phillip Sandford, Elizabeth and Marlon Wines, Mrs. R. Wines. Peel St., Ballarat, Vic.

Doris McKindley, Castlemaine, Vic. Sherilee Randall, Dianne Weddell, Murray Bridge, S.A.

Mrs. Mervyn Broad, Pyramid Hill, Vic.

Mr. and Mrs. R. Quinn and Vicki; Cheryl Robertson, Bridgetown, W.A. Heather Cleland, Hartwell, Vic. Bill Moss, Box Hill, Vic. John Sill, Chelsea, Vic. David Hudson, Hurstville, N.S.W.

### MEMBERSHIP

Peter and Annette Cousins, from Camp Hill to Maryborough, Qld. R. Gawnes to Fremantle-Hamilton Hill, W.A.

Mr. and Mrs. J. Gray and Miss B. Gray, from Box Hill, Vic.; Mr. and Mrs. H. Taber, from Ipswich; Mr. and Mrs. Davies, from Tamworth, N.S.W.; Mr. and Mrs. David Capuano; Mr. and Mrs. Bavington to Southport, Qld.

Mr. and Mrs. Pearce, from England to Hampton, Vic.

Mr. and Mrs. K. Jenner, from Brighton to Red Hill, Vic.

Mrs. Peppard, from Malvern/Caulfield to Strathmore, Vic.

L. Prentice, from Ivanhoe; Mr. and Mrs. J. Ford, from U.S.A. to Nth. Balwyn, Vic.

Brian Spencer, from Box Hill to Croydon, Vic.

### MARRIAGES

Elizabeth Hunting to Kym Walter, College of the Bible, Vic.

Annette Dunn to Terrence Charlton, Dawson St., Ballarat, Vic.

Joy McEwan to Bob Plant; Roslyn Liddell to Ken. Rees, East Bentleigh, Vic.

Heather Telford to Greg. Pritchard, Fort Pirie, S.A.

Shirley Clouten to Keith Turner; Carol Hopwood to Raymond Wright; Merilyn Splers to Graeme Britton, Georgetown, N.S.W.

Helen Dunk to Warren Condron, Oakleigh, Vic.

Kay Bollard to Neil Cunningham, Clovelly Park, S.A.

### DEATHS

F. C. Barrot, Noble Park, Vic. N. Edwards, Northcote, Vic. J. E. Colless, Yarrawonga, Vic.

## Changes of Address

### MINISTERS

Ararat-Stawell-St. Arnaud: R. L. Baxter, 90 High St., Ararat, Vic., 3377.

Ashburton: 14 St. George's Cres., Ashburton, Vic., 3147. Phone 25-7557 (Melb.).

Balwyn: W. W. Saunders, 9 Cherry St., Balwyn, Vic., 3103. Phone 83-4074 (Melb.).

Bendigo: M. D. Keatch, 6 Burr St., Bendigo, Vic., 3550. Phone 3-5245 (Bend.).

Brim-Warracknabeal: Miss Norma Hall, 60 Jamouneau St., Warracknabeal, Vic., 3393. Phone 650 (W'beal).

Brunswick: V. Quayle, 34 Davies St., Brunswick, Vic., 3056. Phone 36-6482 (Melb.).

Burwood: I. E. Ailsop, 10 Cranlog Road, Mt. Waverley, Vic., 3149. Phone 288-1613 (Melb.).

Carlton (Lygon St.): T. H. Ede, 6 Karen St., Box Hill Nth., Vic., 3129. Phone 88-3710 (Melb.).

Cheltenham, S.A.: Harold Greenwood, 8 Fenola St., Kilkenny, S.A., 5009.

Kew East: B. F. Goldstein, 3 Sutherland Ave., East Kew, Vic., 3102. Phone 85-2914 (Melb.).

Glen Waverley: R. B. Elbourne, 54 Montclair Ave., Glen Waverley, Vic., 3150. Phone 560-9929 (Melb.).

Launceston, Tas. (Margaret St.): C. J. Robinson, 29 Reatta Rd., Trevallyn, Launceston, Tas., 7250.

Morwell: A. B. Gaunsen, 5 Winifred St., Morwell, Vic., 3640. Phone 4-2633 (Morwell).

Parkdale: D. Stowe, 2a Erne St., Box Hill North, Vic., 3129. Phone 89-6117 (Melb.).

Perth City: Roger A. Ryall, 7 Nanhob St., Mt. Lawley, W.A., 6050. Phone 71-3340 (Perth).

Red Cliffs: J. F. Sara, 55 Guava Street, Red Cliffs, Vic., 3496. Phone 596 (Red Cliffs).

# CHRISTIAN

119-125 Hawke St.,  
West Melbourne, Vic., 3003  
Phone: 30-1848

Editor: A. E. WHITE, B.A.

Associate Editors:

W.A. — J. K. Robinson,  
11 Almondbury Rd., Mt. Lawley, 6050.  
S.A. — E. P. C. Holland, J.P.,  
31 Tapleys Hill Rd., Glenelg North, 5045.  
Tas. — C. J. Robinson,  
23 Reatta Rd., Trevallyn, Launceston, Tas.  
7250.  
Vic. — Stanton H. Wilson,  
217 Lenahie St., Melbourne, 3000.  
N.S.W. — Dr. A. G. Elliott, M.A., Ph.D. (Lond.),  
B.Sc., Dip.Ed.  
41 The Point Rd., Woolwich, 2110.  
A.C.T. — C. H. J. Wright, 64 Limestone Ave.,  
Amidale, A.C.T., 2902.  
Qld. — Allan C. Male, Dip.R.E.,  
423 Ann St., Brisbane, 4000.

## Advertising Rates

(No booking fee for items under \$100)

Births, Deaths, Engagements, Marriages, Memorials, Notices, Thanks, etc. — 75c

Coming Events, For Sale, To Let, Wanted, and similar advertisements, paragraphed — for 24 words: 60c. For five or more consecutive issues: 50c.

Coming Events, Displayed, and similar Displayed Items — per column inch \$1.20. Five or more consecutive issues: \$1.00.

Accommodation and Travel — For 24 words: \$1.00. For five or more consecutive issues: 85c.

General Advertising — per column inch: \$1.20. For four or more consecutive issues: \$1.00.

Full Page — \$25.00. Half-Page — \$13.00. Quarter-Page — \$7.00. One-third Page or one column — \$4.00. For one-third page or more, discount at 10 per cent allowed for four or more weeks; 20 per cent for 12 or more issues.

Issue:	Deadline:
Feb. 20	Feb. 12
March 6	Feb. 26

Sunshine: G. Bradley, 65 King Edward Ave., Sunshine, Vic., 3020. Phone 311-1803 (Melb.).

Swan Hill: R. E. Pritchard, 182 Beveridge St., Swan Hill, Vic., 3535. Phone 2-1449 (Swan Hill).

### SECRETARIES

Brunswick & Coburg Regional Board: W. Green, 30 Berry St., Coburg, Vic., 3058. Phone 36-8459 (Melb.).

Coburg: Mrs. L. Barrett, 29 May St., Coburg, Vic., 3040. Phone 35-4193 (Melb.).

Mitcham: Brian Coleman, 170 Junction Rd., Nunawading, Vic., 3131.

Northcote: W. R. Huggan, 220 Victoria Rd., Northcote, Vic., 3070. Phone 439-8740 (Melb.).

Swan Hill: J. Leach, 78 Stradbroke Ave., Swan Hill, Vic., 3585.

# Victoria

## LAST AT RALEIGH ST.

(FOOTSCRAY, Vic., F. B. Alcorn). On Dec. 27 the final meeting was held in the Raleigh St. church. The buildings have been sold to the Footscray Council. Plans are in hand for the official opening on Feb. 20 at Gordon St. Worship Centre. At the Afternoon Fellowship final 1970 meeting flowers were presented to Mrs. Spicer for her 70th birthday . . . Good Companions visited Westhaven Baptist Home and provided a programme and supper . . . Explorer boys did well in State Explorer awards . . . On Thanksgiving Day many visitors attended. At a buffet tea members met Mr. and Mrs. Robin McGill who will assist with the youth work in 1971. Thank offering amounted to \$1,485.

## GIFT FROM INDIA

(GARDINER, Vic., L. S. Dewberry). A lovely communion cloth was presented by the Rocha and Gillen families, some members of which have only lately come from India. This gift is an acknowledgement of the welcome and fellowship of the church . . . Our former treasurer, J. R. Mackay, who now lives at Seaford, was presented with a valuable book in recognition of 50 years' association and service with the church . . . The Elderly Citizens' Club had a very happy end-of-the-year party . . . In examinations taken in surgery in Dunedin, N.Z., Dr. Russell Corlett passed the first part of his F.R.A.C.S. . . . David Hutchins, Roger Ryall and G. R. Stirling were recent speakers.

## LOSS AT MALVERN

(Vic., I. R. Adams & K. Verge). The minister emeritus, F. E. Buckingham, died on Dec. 1 after some months in hospital. The funeral service was conducted by J. Bond, of Perth . . . A presentation was made to Bill Handley, former S.S. Supt. Bill, his wife, and two daughters are leaving for full-time service in Germany . . . Mrs. Lane has moved to Oakleigh Guest Home after many years' service, and Miss A. Morley has transferred her membership to Brighton . . . Conf. Pres., K. J. Clinton, was recent guest speaker . . . At Christmas social Father Christmas received gifts for children in the Children's Hospital.

## SCHOLARSHIP TO ENGLAND

(BENTLEIGH, Vic., B. Heyworth). On Jan. 3, Mr. and Mrs. Phil. Smith shared in the service prior to their leaving for England. Phil. will take up further studies at the Bristol University having been awarded a Nuffield Scholarship for science . . . Ron. Feldham, Qld., was speaker on Jan. 10 . . . Miss Margaret Wells who has been on leave from New Guinea, returned to the S.I.L. work there on Jan. 11.

## HOLIDAY DISCUSSIONS

(EAST BENTLEIGH, Vic., T. T. Robinson). Our Christmas morning service drew a good attendance, including visitors who were parents of S.S. scholars. There was a fellowship tea on the Sunday following Christmas Day and over the last few weeks there have been discussion type evening services where our preacher considered human behaviour in the light of the teachings of the gospels.

## DEACON DIES AT YARRAWONGA

(Vic., H. Street). The church was shocked and saddened at the sudden death of J. Colless on Jan. 11. He presided at the Lord's Table the day before and attended the evening service as usual. Although often suffering from asthma he rarely missed a church meeting. He was a deacon and will be greatly missed. In Mr. and Mrs. Street's absence, Mr. Withers, from Wangaratta, conducted the funeral services. Mr. Tepper, from Albury, made a personal tribute to Mr. Colless. Mrs. Colless and family have the loving concern and prayers of the whole church.

## SECRETARY FOR 25 YEARS

(NORTHCOTE, Vic., G. L. J. Marsh). After 25 years of faithful service as secretary of the church, R. E. Anderson has relinquished this office. W. R. Hugon has been elected secretary . . . Our minister has completed his first twelve months with the church . . . The church was saddened by the death of Mrs. N. Edwards suddenly while on holidays interstate.

## LOSS FROM MILDURA

(Vic.). The members regret that Dean and Glenys Hamilton are to terminate their ministry at the end of this year after a most appreciated five-year period. A vigorous and stimulating final year with the Hamiltons will be marked by

a Planned Programme of Evangelism run jointly with the Dareton (N.S.W.) church by Ted Keating of the Dept. of Home Missions and Evangelism. The church wish Dean and Glenys God's richest blessing as they prepare for their new venture with the church at Margaret St., Launceston.

## MINISTRY EXTENDED

(HARTWELL, Vic., M. J. Savage). The ministry of Mr. Savage has been extended to Feb., 1973 . . . Seven ladies whose birthdays occurred in Jan., enjoyed luncheon and fellowship in home of Mrs. J. Seath, assisted by Mrs. N. Ross . . . Guest preacher on Dec. 27 was Chas. Dow, visiting from S.A. . . . Evening meetings for January took the form of "Discussion Groups," the overall subject being "What do we believe?"

## NATIONAL FITNESS AWARD

(Vic.). The Vic.-Tas. Dept. of Christian Educ. nominated Ian Heard (Mitcham) for the Recreation Leadership Training Course at Narrabeen, N.S.W. through the National Fitness Council of Victoria. The latter body has granted him a Commonwealth Bursary to attend the course running for one month and commencing on Feb. 7. The award covers air fares and all accommodation and course costs.

The course includes "Recreation and Youth Leadership, Group Work, Organisation and Administration of Sport, Arts and Crafts."

Ian is assistant leader of the Boys' Explorer Club at Mitcham and president of the C.Y.F. there. He has had experience in rock-climbing and bush-walking. He has applied to enter Monash University this year (Science faculty).

He entered the Red Cross 250 mile "Murray Canoe Marathon" at Christmas, and finished sixth in a field of 16 in his division—touring single kyaks. The boat was built by Explorer Adventure leaders. He paddled 50 miles a day for five days. Explorer leaders provided ground support for Ian.

## CHURCH OF CHRIST

### THE PATCH (Vic.)

9.30 a.m.—SUNDAY SCHOOL.

Services, 11 a.m. and 7 p.m.

A Friendly Welcome Assured.

# Victoria . . .

## • DIAMOND WEDDING

## Wed Sixty Years

### FOR OTHERS

(CHELTENHAM, Vic., G. Moyes). Over \$4,000 (incl. \$1,000 for Christmas Bowl appeal) were donated to outside causes. \$240 was raised by young people in "Walk Against Want." \$120 was donated by C.M.F. so far towards cost of N.G. mission furniture . . . Inspector Fry, Vic. Police P.R. Branch, addressed men at final dinner for 1970 . . . The Board has produced a church calendar for 1971 detailing programme and sermons for the year together with all other relevant information . . . G. Chapman has accepted invitation to continue as associate minister for 1971 . . . Over 65 singers and musicians took part in recent choral services. Benjamin Britten's "Ceremony of Carols" was presented by our own Lowanna Singers and "Westside Players" featured in the drama "A Backyard Miracle." The church choir rendered the cantata "Night of Miracles." Youth choir rendered two items at combined service on Christmas Day. Rev. A. Briggs, Methodist minister, was guest speaker . . . 28 were welcomed into fellowship during 1970.

### "GUEST PROGRAMME"

(CHELSEA, Vic., D. Oakes). One confession and baptism has already effected under "Guest Programme" which entails training and opportunities for all church members to exercise friendliness in giving invitations to attend. Latest programme was the screening of "To Each a Gift" on Christmas Sunday. . . . Record attendance of 100 was at 20-minute Christmas Day service.

### SUPERINTENDENT MOVES

(CROYDON, Vic., L. B. McGregor). On Christmas Sunday, Kindergarten and Primary children were presented with prizes and a presentation was made to F. Olsen, B.S. Supt., on his leaving for Qld. After morning service a further presentation was made to the Olsen family. A Christmas social was held for all grades above kindergarten, and Father Christmas visited the kinders and Cradle Roll members . . . On Dec. 13, at p.m. service the Christmas story was presented in slides, word, and song.

### MEMBERS FAREWELLED

(HORSHAM, Vic., D. J. Marr). A "sing-a-long" was held to farewell Mrs. S. Mitchell, Mr. and Mrs. Howlett, and Miss V. Crozier . . . The S.S. anniversary first featured Cradle Roll, Kinders and Primaries, and the next Sunday senior scholars presented a Christmas pageant, produced by H. Howlett . . . The Young Marrieds lunched in Botanical Gardens on Dec. 20 and the choir presented the cantata "A Song Unending" at night . . . A 9 a.m. service was held on Christmas Day . . . Barry Cutchie of Collingwood was preacher on Jan. 10.

HARCOURT, Vic. While Mr. and Mrs. Byrnes and family are holidaying in N.S.W., local members are taking the services . . . The Christian Endeavour and Bible School are in recess until February.

(Vic.). The Mayor of Ballarat called on Mr. and Mrs. J. F. Robertson to congratulate them on the grand occasion of their diamond wedding jubilee. The cover photo shows Cr. K. C. Webb representing the community on the happy occasion. The block is by courtesy of the Ballarat "Courier."

Mr. and Mrs. Robertson lived in Melbourne, Ararat, and Maryborough before moving to Ballarat. They have been attending the Dawson St. Church of Christ for 37 years and have sat always in the same seats. "We have nearly

worn them thin," joked Mr. Robertson, who is 90.

The Dawson St. congregation entertained the Robertsons at supper after church one night and made a presentation.

### C.W.F. RAISE FUNDS

(PYRAMID HILL, Vic., C. G. Henderson). The C.W.F. held their annual street stall and a total of \$328 was raised. Boort C.W.F. attended our C.W.F. break-up and each lady present received a small gift . . . A film on the life of John Wesley was shown at the S.S. anniversary . . . Santa Claus was a V.I.P. at S.S. Christmas Tree. The evening consisted of a short play by the pupils and games and items . . . Mr. and Mrs. Cliff Broad and daughter from Harcourt have moved into the district . . . Mrs. Mervyn Broad was baptized and welcomed into membership.

church, England . . . Mrs. W. Wigney still very ill . . . Y.P.S. entertained guests at Emmaus . . . Explorers gave a display on Presentation Night . . . Family Christmas party incorporated all auxiliaries, members and friends . . . Led by Mrs. McCredden, C.Y.F. and Endeavourers distributed 250 posies and gifts at Box Hill Hospital . . . Combined Christmas Day service with Baptists filled church to capacity when Geoff. Rowse, asst. Baptist minister, was speaker . . . Cantata, "Immanuel Forever" was presented, led by E. Hammond.

### PARTY FOR BLIND

(CAULFIELD, Vic., K. Berston). C.W.F. gave a Christmas party, with gifts, to patients at the Association of Blind, Brighton. C.W.A.F. raised \$220 for year from talent scheme. C.W.E.F. shared 100 articles of clothing between Leprosy Mission, Fairhaven, Carnarvon and Norseman . . . The Story of Christmas and Carols by Candlelight was given by minister and church choir . . . At night of distribution of Christmas cards, a programme was given by young people. . . . Christmas Day service was held at 9.30 a.m. . . . Mission Outreach giving for 1970 closed with \$2,000.

For Prompt and Sincere Service  
in Real Estate matters see . . .

## MADELINE VAUGHAN

(REG. GOVT. OF VIC.)

OLINDA. Family home, plus self-contained, furnished flat, close to everything. \$15,950. Interest-free vendor terms.

CLEMATIS. Bargain. \$7,500. four-roomed weatherboard cottage on double block. A-1 order. Central.

MONBULK ROAD, KALLISTA, VIC., 3791

Phones: 7501446-7501269



## CHRISTIAN FELLOWSHIP ASSOCIATION

(Inc.) Est. 1936

In all States and Great Britain.

Agents in All Churches.

All for Each and Each for All. (4,000 members).

Membership open to Christians anywhere, regardless of position or age. Contributions from 50 upwards per week. Information from Secretary of

Social Service Department, 217 Lonsdale-st., Melbourne, Vic., 3000. Phone 683-2447 (Melb.).

Wanting a HOUSE, BLOCK OF LAND . . .  
or a PROMPT VALUATION . . .  
Wanting to SELL . . . . .  
Needing any REAL ESTATE SERVICE

**JACKMAN & TRELOAR** PTY. M.R.E. EST. 1901  
LTD.

35 GRENFELL ST. ADELAIDE, Sth. AUS. PHONE 8 4404 (6 Lines)  
Licensed Land Agents, Brokers, Auctioneers, Valuers.  
RELIABLE PERSONAL AND SPECIALISED SERVICE IN ALL REAL ESTATE MATTERS.  
DIRECTORS: DR. BELLA FREEL & SYDNEY J.P. FREEL, B.E. V. GO. MORNING, A.A.S. A.B.E.I.

## OBITUARY

### FRICE, Mrs. Florence Amela

Mrs. Frice died at Emmaus Rest Home on Oct. 21. She was born at Fitzroy, Vic., in 1887, and was the daughter of the late Henry and Ann Chipperfield. She was baptized at North Richmond by the late Thomas Hagger in 1901, and in 1909 married Albert Charles Frice. There were five children, Rita (dec.), Phyllis (dec.), Nancy, Eira and Howard. Mrs. Frice's talents for singing were freely used in the Lord's service. With her husband, Mrs. Frice served in various churches, including Surrey Hills (1926-1946) and East Preston (1946-1964). During the Second World War Mrs. Frice served with the Red Cross and the Dorcas Society in the churches. Her whole life was characterised by a vital faith in the Lord Jesus and this sustained her during times of severe testing and trial. After the death of her husband in 1964 she entered into residence at Emmaus Rest Home where she stayed until her death. She was a much-loved and respected resident of the Home. We commend her sorrowing loved ones to the care of our Heavenly Father. The funeral services at Surrey Hills Chapel and the Springvale Crematorium were conducted by the writer.—T.V.W.

### McKINLAY, Alma Mary

Mrs. McKinlay died at Mount Gambler, S.A., on Oct. 26, 1970, aged 67. As Alma Mary Goodall she was born in the Southwark Baptist Church by the Rev. Albert Bunney in 1910. She married Eric McKinlay in 1927. The young couple settled in their new home at Mount Compass on the property which Mr. McKinlay worked as a market garden for 25 years. Mrs. McKinlay was received into the Mount Compass church, and raised a family of three girls and two boys. Her loyal, faithful devotion to her Lord was such that she rejoiced to see all her family in the Master's service at Mount Compass. In 1952 Mr. and Mrs. McKinlay and family moved to North Goolwa where they were immediately received into the fellowship of the Goolwa church. Mrs. McKinlay always took keen interest in all church activities and was a great encourager. Two years ago Mrs. McKinlay suffered serious illness which prevented her attendance at worship, but her interest in the Lord's work never wavered. The remainder of her life was lived with her husband at Mt. Gambler. The Christian love and sympathy of the church is extended to Eric and all the family.—Arthur Neighbour.

### SPARNON, Mrs. C. R.

The church at Hartwell, Vic., suffered a great loss when on its recent B.S. anniversary, Alice Adelaide Sparnon died suddenly when on her way home from evening service. Mrs. Sparnon, who was greatly loved for her cheerful and bright personality, was born in Geelong where she was early associated with the Churches of Christ. Coming to Melbourne when 18 years of age she was an active and enthusiastic member of a large young people's group in the Hawthorn church during the ministry of the late Principal T. H. Scambler. A B.S. teacher, youth worker and loyal supporter of all church activities Mrs. Sparnon early set a pattern which after her marriage she maintained for so many years at the Hartwell church. She was never absent from worship unless for ill health, and though over the last few years she had been afflicted with a heart condition she refused to allow this to interfere with what she considered was her duty to her

Master. A large attendance of mourners at the church testified to the love she was held in by relatives, friends, fellow members and the local community. Sympathy is extended to her daughter, son and other close relatives. Funeral services were conducted by her pastor.—M.J.S.

### SEARLE, Alan Grant

Alan Grant Searle died on Sept. 18, aged 69 years. He was held in the highest regard by his business associates and became a founder member of the Melbourne Insurance Club. Through this he retained many of his business associations after retiring from normal employment. He was an Honorary Life Member of the club. As a man of outstanding energy he was well known for his devotion to any task he undertook. He was interested in being a friend to boys and had almost lifetime associations with the Alan Vickers Rover Scouts and Burwood Boys' Home. His home at Kew was frequently used by him and Mrs. Searle to give encouragement and understanding to boys he had befriended. When they acquired a property at Aberfeldie they delighted in using this also as a place of fellowship. He was a court Probation Officer and Chaplain of the University High School Lodge. For almost 60 years Alan was a member of the South Yarra church and was organist for approximately 30 years. He was an inspiration to all and a strong support to those involved in the leading of worship. The large attendance at the service in the church overflowed from the chapel into the school hall. This, supported by a mass of floral tributes, bore testimony to the high esteem in which he was held. The service at the Springvale Lawn Cemetery included a part conducted by Mr. Giblett of the University High School Lodge. Hymns used in the chapel service were some of the many loved by Alan and gave a challenge to Christian service to those present. His wife and daughters, Barbara (Mrs. Smith) and Alison (Mrs. McMinn-Collard) are comforted by the assurance that their husband and father is now in our Saviour's keeping.—R.R.T.

### STREET, Mrs. Hilda

Mrs. Street came from a staunch Methodist family, her father, Mr. Perry, being for many years a trustee of the neighbouring Waratah Methodist Church. When the E. C. Hinrichsen Mission was held at Georgetown, N.S.W., in 1940, she often sat on her front verandah nearby and listened in, but it was not till three years later at the Hamilton Hinrichsen Mission that she joined us at Georgetown. Her tremendous talent at the piano became our blessing in almost every phase of the church's activities. Many feel that her ministry inspired Georgetown to become a singing church.

Fifteen years ago very serious surgery left her with right hand and arm almost double ordinary size but soon she was back into her musical ministry. An eloquent tribute from a radio technician on one occasion was "Madam, you sure go to town on that piano." Hilda Street was a very gracious lady, her favourite hymn "What a Friend" and her manner of living, commended this Friend to all her friends. Three sons and a daughter mourn with us her loss. Ron. and Elaine (Mrs. Dyer) are active members at Georgetown. Doug. Holloway conducted funeral services at the chapel and crematorium. Mrs. Street recently gave the church her beautiful Beale piano so we feel that we have a very fitting memorial of a very gracious soul.—W.F.

### THOMAS, Darryl William

Darryl William Thomas died as a result of a motor accident near Broken Hill, N.S.W., on Oct. 4. Born at Swan Hill in 1946 he with parents and brothers moved to Wangaratta in 1956. He made his decision and joined the church there in 1961. He took an active part in the youth work. Darryl was a great encouragement, being a willing and successful participant in inter-church Youth Expeditions until employment with the P.M.G. caused a move to Melbourne. Darryl and Kaye Lynette Bolitho were married in 1968 at Essendon where both were in fellowship. A large assembly of his workmates at the funeral service at Essendon was an indication of the esteem in which they held him. A packed chapel and the 61 wreaths which covered the grave at the Garden of Peace Lawn Cemetery, Fawkner, were a fine tribute to this young man of promise. The writer had the privilege of leading both services. Loving husband of Kaye, beloved son of Rowland and Holley Thomas, brother of Malcolm and Neville, brother-in-law of Bev. and Gwen, John and June Bolitho and son-in-law of Mr. and Mrs. Ken. Bolitho, Darryl is warmly remembered by all who knew him, for his quiet but deep friendship.—A. E. Stevens.

### VALLANCE, Thomas

Thomas Vallance died at St. Arnaud, Vic., Hospital on Oct. 11. Born in St. Arnaud in 1900, his early manhood days were spent in Donald and Walpeup on his parents' wheat growing properties. His later years were spent in St. Arnaud. He joined the Church of Christ in Feb. 1935, and will be long remembered for his good works and faithfulness to his church. He was extremely kind and loving to all people, and lived on the code that it is more blessed to give than to receive. In 1940, he married Miss Olive McLean, who survives him, together with two sisters and one brother. The funeral service in the Church of Christ was conducted by Kevin Caulton, and at the St. Arnaud Cemetery by Lieutenant Barry Shearer, of the Salvation Army.

## JORDAN BOOKS LTD.

New from G. W. TARGET

GEO. TARGET is described as "the most compelling, powerful, exasperating, frustrating, devastating, scathing, stimulating, thought-provoking, inspiring author of the 20th Century."

## "CONFOUND THEIR POLITIKS"

examines politics and politicians in a light-hearted but underlying serious manner. Its cuttingly funny comments on British politics apply equally well to the Australian political scene.

Paperback \$1.90 Hard Cover \$3.80

From all Christian Booksellers or from the publishers:

JORDAN BOOKS 189 CHURCH STREET, NEWTOWN, N.S.W., 4242

# ABORIGINES MEET AT PORT PIRIE

It was more than simply a week of Convention meetings that drew Aboriginal delegates and their families from all mainland States of the continent to Port Augusta (S.A.) for meetings of the Aborigines' Evangelical Fellowship during a heat wave in January, 1971. There is a growing urge amongst Aboriginal people to take the leadership in matters which concern their own affairs. In some places, this urge may express itself in

By D. G. HAMMER

agitation and vague threats of "Black Power," amongst many Christian Aboriginal people it is expressed in a desire to evangelise their own people, instead of leaving it to the white missionaries. Hence this second meeting of the Aborigines' Evangelical Fellowship at Port Augusta. It is part of their search for identity.

The Convention was marked by warmth and enthusiasm, and was ably led by a number of capable and energetic leaders—Aboriginal pastors and others, under the leadership of the President, David Kirk, who came originally from Queensland. Some of us who have been concerned in Aborigines Missions over the years noted with joy the leadership of many men and women who had been helped by Missions and missionaries in earlier years. Some well known to us were Sonny Graham, Ron Bonney, Allan and Val Bonney, Peter and Vina Jamieson, Bob Williams, Ben and Bernice Mason, and Maurice Rule. When we live so close to the problems of mission work, it is not always easy to see what God has been doing so wonderfully through the Christian work of many years but a Convention such as this reveals it.

A superficial observer might have noticed the apparent absence of the discussion of social problems which overshadow any meeting of Aboriginal people, and would perhaps have thought it strange. It might have been thought that being "evangelical" they were only concerned in "spiritual" matters! Some of the delegates present might even have expressed it this way themselves. It should be pointed out that almost all of these people are first-generation Christians, many of them only one step removed from personal involvement as part of the problem! They have found wholeness of life through Christ, and want others to find the same dignity, manhood and fulfilment of life in Him. Racism, alcoholism, integration, education, and many other problems were close to the surface in many addresses and discussions. The Deputy Leader of the South Australian Parliamentary Opposition, Robin Millhouse, summed it up in officially opening the Convention, when he said, "We who are here at this Convention know that Christ is the answer to the crises of our lives."

Space does not permit a full description of the meetings, the musical items accompanied by guitar or gumleaf, the singing, or the army of Aboriginal preachers and their excellent addresses. A feature of the meetings, however, was the presence of a group of New Zealand Christians of the Maori Evangelical Fellowship. They had come in response to an invitation from the Aboriginal leaders, and their contribution was no mean one. Maori pastor Tia Matiu was one of the main speakers. Another speaker was the Rev. Geoff Gingham, Principal of Adelaide Bible Institute and well-known Convention speaker, who led the Bible Study meetings for the second year. Aboriginal speakers preached at each of the evening rallies, which were attended by up to 300 people.

It was explained that although this was the second meeting at Port Augusta, it was actually the first Australia-wide Aboriginal Convention ever to be held. The meeting of the previous year had been simply a conference of interested people aimed at bringing such a Christian Convention into existence. It was decided during the current meetings that Conventions be planned annually at Port Augusta for the next five years, as this was considered to be the most central place for such gatherings.

o NEWNESS: N.S.W.

## VALLEY FESTIVAL

The greatest youth feature of the Newness: N.S.W. 1971 campaign will be the Valley Festival which is to be held April 24-26. Newness: N.S.W., is the year-long mission to the people of N.S.W. led by the Rev. Alan Walker, President of the N.S.W. Methodist Conference. The Festival will take place at Vision Valley, the 67-acre site owned by the Central Methodist Mission at Arcadia, 25 miles from Sydney.

There will be something for everybody at the Valley Festival. It will be designed for searching youth, protesting youth, Christian youth.

Australia's top artists and bands have agreed to appear at the Festival. Artists already booked include Johnny Farnham, Ronnie Burns, Russell Morris. Bands which will appear are Mint, Tapestry, Clik, Broken Chains. Folk groups are the Kumalies, the Comprehensive Folk. On the Sunday night the National Youth Orchestra will play.

There will be spectacular worship presentations where the new religious pop music will be featured. Speakers will include the Rev. Alan Walker and specially trained youth teams.

The Rev. Alan Walker has personally conferred with the N.S.W. Commissioner of Police who has assigned a senior officer to guide in planning the Festival and will see that adequate supervision is available over the weekend when it

# 50 YEARS AGO

Here and There . . . The Hinrichsen-Brooker tent mission at West Hobart closed with 76 conversions . . . Mr. and Mrs. Henry Watson sailed for the Indian mission field on Jan. 8 by the s.s. "Morca" . . . There were 13 decisions at the Oakleigh Mission conducted by T. H. Scambler.

Christchurch Jubilee. The Church of Christ at Christchurch, N.Z., celebrated its jubilee with a week of special meetings. Guest speakers included Ralph Gebbie from Auckland, and Ira Paternoster from Wellington.

University. Miss E. Crawford, B. Sc., of Burwood church, and Miss Doreen Harward, B.A., of Enmore, qualified for the Diploma of Education. R. P. Arnott, preacher at Peterham, and J. Whelan, of Chatawood, passed in subjects for Arts degree.

Letter from America. Linley V. Gordon writes, "There is not the slightest doubt about Prohibition in this country. It has come to stay . . . The liquor forces are dead. The organised brewers are dead. The breweries are dead. The distilleries are dead. The saloons are dead. The whole business is dead."

comes. The Committee is convinced that through the spirit, endeared and the presence of a strong Christian team, any trouble can be avoided, but it is also determined to be ready for any eventualities.

Groups of youth are coming to the Valley Festival from all over Australia. Registration forms are now available; the cost for the weekend is only \$3. Forms can be obtained from the Newness Office, 210 Pitt St., Sydney, N.S.W., 2000.

"The Valley Festival is the most ambitious feature of the Newness campaign for 1971," the Rev. Alan Walker said. "We know the venture is risky, but we believe we can block any attempt to introduce drugs, alcohol or permissive sex into the Festival. The Church must make greater attempts to bridge the generation gap. It must learn to speak to this generation of young people who are showing an amazing new interest in Jesus."

## ADVENTURE IN CO-OPERATION

Concern has been expressed at the various problems encountered by the five Churches of Christ serving in the Brunswick and Coburg areas: Brunswick, Coburg, Moreland, Pascoe Vale and Fawkner. Although all of the churches had problems which seemed to be getting progressively worse, these problems differed from church to church. Three of the churches had "inner suburban" problems while the other two had problems associated with their development.

It was recognised that some churches had larger Sunday Schools but no staff, while others had members who needed something to do. The newer, developing churches had debts which they were finding to be a burden, while others had big, partly filled buildings with no debts. Some, because of lack of numbers and finance could not operate effectively, while others had no real financial worries and could better use their manpower in other areas.

As a result of this realistic evaluation of the region which only involves an area of a few square miles, with a large migrant intake, it was felt that steps should be taken to consolidate our position and make better use of the finances and manpower available in the region as a whole. In other words, it was recognised that better stewardship was needed and the congregations had a brotherly concern and responsibility to each other. This led to a meeting being called between the officers of each church and representatives of the Dept. of Home Missions and Evangelism in Vic. and Tas.

A working body consisting of two representatives of each church and the Home Missions Dept. then set about preparing constitutions and making plans for a Regional Board to be set up with ultimate control of activities, finances, etc. The first meeting of this unofficial planning Board was held in June 1968. Most of the planning and preparations had been finalised by March 1969 and in April 1969 a Regional Dedication Service was conducted by Home Missions Director Don Smith and Dr. K. Boves. In January 1970 the Regional work became fully operative.

The five local Churches which make up the regional work still have their "Local Management Committees" to look after local matters. They have revised constitutions recognising the local and regional responsibilities and operate on budgets planned with the needs of the other Churches kept in mind. The ministers (two full-time and several students) are regarded as regional ministers although for reasons of practicality they have defined areas and responsibilities. Ministers' salaries and other major expenditures are handled by the Regional Board.

Because of the larger area involved, it has been necessary for the Regional Board to set up various sub-committees for planning, recommending and subsequently effecting the decisions made. These are a Ministers and Elders' Committee, Finance Committee and Properties Committee. Problems are still being experienced and the region can see other problems in the future. It is felt, however, that the step taken to operate on a regional basis, although a pioneering step

which could have back-fired or achieved nothing, was a progressive move. It is a step which has involved considerable work in its formative stages and constant prayer for guidance. It has created greater opportunities for fellowship and resulted in the combining of some services and activities, especially those with poorer attendances. Our manpower and financial worries are not over, but the previous strain has been eased.

The Brunswick and Coburg Churches of Christ Regional Board and the members it represents would like other congregations to know of the steps taken to overcome or relieve its problems. They would also value prayers for future activities in the service of the Master.

### FOR COMMUNICATORS

(Vic.). The Vic. Council for Christian Education is sponsoring four workshops in mass communications in March of this year. The four workshops are 1. McLuhan and Communication; 2. The Film in Education; 3. The Tape-recorder and its uses; and 4. Art, Posters, Graphics. The first of these is to consider the new insights that have developed in communications, and the other three seek to provide training in skills in using available resources. Further information may be obtained from the Council's offices: 100 Flinders St., Melb., 3000.

### LAY TRAINING COURSE

(Vic.). A Lay Training Course in "Situation Ethics" is being conducted by the Vic. Council of Christian Educ. at the Camberwell Methodist Church, April 13, 20, 27, May 4. Topics are "Christian Ethics in Ferment," "Dissent, Law and Order," "Ethics of Violence," and "Sexual Ethics in Change."

Speakers are Principal E. L. Williams, Dr. Max Charlesworth, Dr. D. A. Grierson, Father W. Daniel, and Dr. C. J. Wright.

Application forms may be obtained from the Dept. of Christian Educ., 217 Lonsdale St., Melb., or from the V.C.C.E., 100 Flinders St., Melb., 3000.

### o AT THE LORD'S TABLE

## Come Apart



"As they ministered to the Lord and fasted, the Holy Ghost spoke unto them." (Acts 13: 2). On reading these words I was struck by the contrast between the experience of these early Christians and our own lives today.

It would seem that these men practised a different religion from ours — what, for example, does one do when one ministers to the Lord? Surely our ministry is only to our fellows. And fasting! We might do this to benefit our physical body by trimming off a pound or two but whoever practises self-sacrifice of earthly physical delights in an effort to seek God's will.

Our prayers are but fleeting commercials, batches of requests thrown up to an all loving indulgent father in a moment that we snatch in between the serials of human struggle and episodes of family entertainment. Perhaps they are the drug that puts us to sleep at night — or half forgotten habits of childhood.

Is it any wonder that our spiritual life is a vacuum, that we see no results for our endeavours? Is it any wonder that the churches lack power and vision?

We must surely take the time to listen to God, to attune our hearts to his and then perhaps we will be susceptible to his leading.

In another passage I found the words of Jesus, "Come ye yourselves apart and rest awhile." (Mark 6: 31).

Jesus knew the value of quietness and occasional solitude. How much more then do we need to set aside a time when we can be calm, and still to listen to the voice of God?

In the hustle and bustle of this modern world we are so very busy doing good works, maybe, organising church functions, perhaps (someone has to do it, of course), or, alternatively, simply pursuing pleasure or seeking after riches. How much illness, one wonders, physical, mental, or spiritual, would be prevented if we all devoted a little more time to tuning ourselves in to God? Come ye yourselves apart then and seek to commune with your God.—A. RACKEMANN.

#### THANKS FOR THE BREAD

Heavenly Father, as we seek to minister to our Lord, we are conscious that he came to minister to us. Help us to see him in the Bread, for which we offer thanks. Amen.

#### THANKS FOR THE CUP

Dear God, we have come apart from the world but we are still a part of it. We will go back to the world but we know that our Lord will come with us. We thank you for the Cup that brings us together. Amen.

## REVIEWS

### DOES GOD STILL GUIDE?

By Dr. J. Sidlow Baxter. (Marshall Morgan and Scott, London), \$4.90.

This book is very satisfying, interweaving a deep and devout command of scripture with a warm and wise appeal to Christian experience. There is nothing here akin to the magical or fanciful.

The author says we need God's guidance because: (1) "God knows our nature as no one else does"; (2) "God knows the future as no one else does"; (3) "God has a purpose for us such as no one else does."

Guidance cannot be given if there is known sin in the heart and life, and there must be scrupulous sincerity. Guidance is not given where it is needless because already it is written in Scriptures, where the guidance is a matter of plain duty, nor is it given as a substitute for sanctified common-sense.

Three main means of guidance are: (1) the written Word; (2) the inward urge; and (3) the convergence of circumstances. When these coincide, guidance is all the stronger.

The writer cautions that dramatic guidance is not too common and he stresses that the best kind of guidance "goes on through our own natural faculties and the incidentals of the daily round." Though there is a place for extra-ordinary guidance, Dr. Baxter says "do not seek it. If God deems it useful it will come."

Continual guidance, in his penultimate emphasis, "is dependent on spiritual maturity."—J.E.B.

### DEVOTIONAL TALKS FOR SPECIAL OCCASIONS

By Virginia Whitman. (Moody Press, Chicago), \$1.10.

It is with mixed feelings that one reviews such a book as this. So much is done for the reader that he is apt to succumb to laziness and loss of originality. For the speaker and preacher who is just beginning, and has not yet gathered much material of his own, books like this can be a real help—but only at that stage. The apprentice speaker must be advised to adopt, not words but thoughts, and put those thoughts into his own words. It is a sign of growth towards maturity when such help is no longer needed. Run your eyes down the Table of Contents, and you must be struck by how many "Special Occasions" there are in the church's calendar. Far too many, one feels. They proliferate and need ruthless pruning.—J.E.B.

### THE AUTONOMOUS MAN

By Dean Turner. (Bethany Press).

"Autonomy," the dictionary defines, as the doctrine that the human will carries its guiding principle within itself. By using the word in the title of his book, "The Autonomous Man," Dean Turner signifies the quest in which all human beings are engaged, for personal identity and integrity.

This book is not easy reading. There are words and concepts which the average reader will have to get used to the hard way through patient learning. But those who are prepared for this will find the volume very rewarding, particularly if they are ready to read it again.

Professor Turner is a man of wide experience. He writes, "I have lived eleven years in twenty-one countries." He served in the U.S. forces in Korea. He earned a B.A. degree in psychology in the University of Mexico City, studied sociology at the University of Maryland, received a Ph.D. from the University of Texas. He taught in Mexico, Bermuda, Alaska, Labrador, Newfoundland and Greenland. At present he is Professor of Philosophy of Education at Colorado State College. In 1967 he was ordained a minister of Disciples of Christ.

Professor Turner's writing bears the marks of a robust and resilient mind. He challenges the French "Sartre": "Do you not prefer atheism, simply because if God existed he would have a claim on your soul and your 'absolute freedom' would topple as a myth?"

In Part I the author attempts to expose the fallacies of modern "nihilism" (belief in nothing), "existentialism" (that

experience in the "now" is the only reality we can know) and "pragmatism" (all truths are man-made).

One by one the "merchants of despair" are dealt with—Gabriel Marcel, Martin Heidegger, Jean-Paul Sartre, John Dewey, Camus, Bertrand Russell—and many others, and answered by their own self-contradictoriness.

In Part II Professor Turner sets against "the ethic of Nihilism" the ethic of Autonomy. He turns to the positive task of outlining a set of principles that all of us must live by in order to exist as "authentic individuals."

He says: "We must re-locate the human spirit in a world of intrinsic values, in a cosmic order that is grounded in some permanent reason and love."—J.E.B.

### RIOTS IN THE STREETS.

By Richard Wolff. (Tyndale House-Emu Books), \$1.65.

Wolff analyses the causes and seeks solutions for the violence that has erupted in the U.S. over recent years. While he is mainly concerned with Negro problems and Negro reactions the book is helpful in a far wider application. Here in Australia the problems of racism and poverty are not so acute, but there is plenty of evidence that discontented minorities seek to produce changes in society by violence. As Wolff argues that "rage, riots, revolts are not the constructive forces needed in the U.S. society" we have to ask if any frontal destructive attack on society can ever succeed. Wolff certainly feels that U.S. Black Power will not achieve its aims. But when great changes are obviously necessary and when these changes are coming so slowly, the people in the lower strata—measured in terms either of economics or human dignity—are unlikely to wait with patience the slow evolutions to a better day. The final chapter on "Personal Responsibility of the Christian" presses for Christians who are informed, responsive, and active. Christian employers should take the initiative in giving jobs to minority groups and each Christian should recognise that he is responsible for a specific sphere whether he is in a position of leadership or not.

## Church Chuckles by CARTWRIGHT



"What's it worth to you if I'll take over the job of saying grace?"

## WHERE TO GO AND WHERE TO STAY

When in Adelaide stay at . . .

### WILLARD Guest House

35 WAKEFIELD-ST., ADELAIDE  
(South Australia)

Opp. Gawler Place (buses pass the door).

Friendly Service — Courtesy a Specialty.  
Good Accommodation — Central Position.  
Public Dining Room.

Hot Water Service. Parking for Cars.  
Bed and Breakfast. Other Meals obtainable. Tariff Reasonable.

Enquiries to Manager, or Tel. 23-1032.

### The New "LUFRA"

Rosebud's largest privately-owned  
group of Holiday Flats.

Featuring Luxury, Intermediate  
and Standard Units.

Please write for brochure.

Mr. and Mrs. Ian Roediger. 6-8497.

RYE, Vic.—Flat available. \$3.00 per day.  
No vacancy Christmas or Easter. May  
and Wes. Jenkins, 2 Government Rd.,  
Rye, Vic., 3941. Phone: 0594, 5-2607.

### BALOOK GUEST HOUSE

Strzelecki Ranges, Bulga and  
Tarra Valley National Parks

Beautiful mountain scenery. Tall  
timber. Fern gullies. Horse-riding.  
Relax in Christian atmosphere and  
comfortable surroundings.

Your friendly hosts:

Doug. and Del. Crawley

Phone No.: Mt. Tassie 41

Grand Ridge Rd., Balook, Vic., 3844

## are you shifting

IN THE NEW YEAR

to

Toora, Foster, Welshpool,  
Yarram, Leongatha, Fish  
Creek, Meeniyah, Hed-  
ley, Woorarra, Yanakie,  
Tarwin?

A warm and sincere welcome awaits  
you at the South Gippsland Church  
of Christ which meets fortnightly in  
the Toora Hall.

Further particulars—

E. L. PAYNE, Boolarong South via  
Foster. Phone Boolarong South 1R.

WHEN ANSWERING ADVERTISE-  
MENTS — SAY THAT YOU SAW  
IT IN "THE CHRISTIAN."

## PAUL's

AUTO ELECTRICAL

Armatures Rewound, Repair and  
Change Over Units, Carbur-  
retors, Fuel Pumps, Flasher  
Units installed and repaired.

Distributor of Masso Batteries

TUNE UP WITH PAUL

PAUL 198 Through Rd.,  
MULLER Burwood, Vic., 3125  
Priv.: 89-3294; Bus.: 83-5559

## KENMORE CHRISTIAN COLLEGE

Sponsored by the Queensland Conference  
to serve the brotherhood everywhere.

SCHOLARLY, EVANGELICAL, BIBLICAL,  
DEVOTIONAL

If you are hearing the call of God, we will  
do the rest.

Help us break new ground for God

Enquire: The Principal, Kenmore, Qld., 4069

## College of the Bible

TRAINING MEN AND WOMEN FOR LEADERSHIP IN  
EVANGELISM, PASTORAL CARE, WORSHIP,  
CHRISTIAN EDUCATION, SERVICE, FELLOWSHIP.

Prospectus available from Vice-Principal, 7 Elm Road, Glen Iris, Vic., 3146.

## • OVERSEAS MISSIONS

# Tech. School Discipleship

Time always seems to go very fast when  
you are busy. We have been at the tech-  
nical school at Nasawa on the island  
of Maevo for six months now and yet  
it does not seem very long since we  
arrived.

The five of us, June, myself, and our  
three children have already grown to  
love the people here very much and  
feel that we are settling into the work  
without too many problems. We have  
taken over the work from Alan and Mar-  
garet Fletcher who have just returned  
to Australia.

tribal pattern, in which, what the chief  
of the village said was law, has almost  
disappeared or is fast disappearing. The  
people, particularly the young folk are  
becoming more and more individuals in  
their own right. To the old men some  
of the old traditions die hard and it is  
difficult for them to revise their think-  
ing. It must be hard to understand why  
the children do not follow quite the  
same patterns of behaviour that their  
parents have followed for centuries.

The New Hebrides is in a transition  
period from the old to the new. Now,  
as much as ever before, the gospel needs  
to be preached in these islands. To  
strengthen the witness of the churches  
that exist, and to win those who are  
still in the darkness of heathendom so  
that when the New Hebrides emerges  
as one of the many new nations it shall  
emerge as a nation under the banner  
of Christ. This will be some years off  
yet, but the signs are here now and  
will no doubt increase.

We shall be privileged to watch the  
birth of a small nation. The type of child  
it will be and the type of adult when  
it is fully grown depends much on the  
teaching we can give concerning the  
birth, and life of our Lord Jesus Christ.

By RAY and JUNE WILSON  
MAEWO, NEW HEBRIDES

At Nasawa there is a lot to be done  
as we make plans for a new intake of  
about 20 boys. Apart from arranging the  
school programme there are other essen-  
tials, such as 20 new beds for the dormi-  
tory and a new bread oven. These must  
be ready for the beginning of the new  
school year. As yet we do not have an  
other teacher but we are making plans  
in faith, believing that God will open  
the way for the right person to come.  
We have already been blessed, in answer  
to prayer with a promise of finance  
which is so badly needed for his support.

After the boys finished their final  
examinations they had a farewell Kai  
(feast) with the village, followed by a  
concert after which the boys returned  
home to islands from 10 to 300 miles  
away.

Although the school is a technical  
school at which young men learn the  
basic skills of building and mechanics  
that will be of benefit to them later in  
their villages it also serves the very  
important purpose of giving the boys  
further training in Christian discipleship,  
thereby strengthening their faith, and  
enabling them to be more effective wit-  
nesses in a Christian community that is  
struggling to face much the same prob-  
lems of laxity and nominalism as we  
see in Australia.

It is wonderful to see the faith and  
devotion to Christ of the old folk in the  
villages. Their whole community life is  
based on the question, "Is this straight  
with the Bible?" But nevertheless this  
faithfulness is not always reflected in the  
young people. It is a matter of great  
concern to the older members and was  
the cause of some real soul searching  
at the last Island Conference. The old

### FOUR FOR PASTORS' CONFERENCE

A cable received from Miss A. Draney,  
Field Chairman of our New Guinea Mis-  
sion, advises that four of our New Guinea  
brethren will attend the World Vision  
Pastors' Conference in Pt. Moresby, Jan.  
23 to 28. The Conference will bring to-  
gether 250 indigenous pastors and min-  
isters from all parts of the Territory  
and the Solomon Islands.

Our mission in New Guinea is a mem-  
ber of the Evangelical Alliance who  
first issued the invitation to World Vision  
to hold the Pastors' Conference. The  
Melanesian Council of Churches has  
given its full support to the Confer-  
ence.

The Australian Board of World Vision  
has accepted the challenge of meeting  
the internal costs. This includes the cost  
of air fares for the pastors. To send our  
four pastors it will cost \$360. If your  
church wishes to share in this important  
Conference by helping to provide fares,  
please write to Graham Irvine, Director,  
World Vision of Australia, Box 399C,  
Melbourne, Vic., 3001, and ask for litera-  
ture and reply envelopes.

### CHURCH HYMN BOOKS REBOUND FOR 60c FAMILY BIBLES, PERSONAL BOOKS RESTORED.

W. A. LATIMER & SON, 16 York St., Strathmore, Vic., 3041.

Rail Books to Pascoe Vale Station.

Phone 379-4276 for information.

Interstate Customers use IPEC.

## JAY'S COLUMN IS FOR Juniors

MR. BROWN has a family of sons  
and daughters. Each daughter has  
an equal number of brothers and sis-  
ters, but each son has twice as many  
sisters and brothers. How many boys  
and girls are there in the family?  
Ans.: Three sons and four daughters.

BILL: Why is doing nothing so tir-  
ing?  
DILL: Because you can't stop and have  
a rest.

### THINGS PAUL DID.

1. Before he became a Christian, Paul  
watched a terrible deed and did  
not try to stop it. All his life he  
was sorry. What was it?
2. Besides preaching and teaching  
Paul sometimes worked as a trade-  
man. What was it?
3. Paul had a young friend to whom  
he wrote two letters. Who was it?  
(Answers below.)

### GLOVES

How did people eat hot meals, etc.,  
before knives and forks were invented.  
Answer: They wore gloves to protect  
their fingers. That is one explanation  
for the origin of gloves.

BOSS: Jimmy, I wish you wouldn't  
whistle while you work.  
Jimmy: I wasn't working, sir, only  
whistling.

### THINGS PAUL DID (Answers):

1. The stoning of Stephen. 2. Tent-  
maker. 3. Timothy.

INDIAN: I want to shorten my  
name.

Judge: What is your name now?

Indian: Chief Screeching Train Whis-  
tle.

Judge: What do you want to change  
it to?

Indian: Tools.

Contributions invited — Send to Jay,  
The Australian Christian, 119-125  
Hawke St., West Melbourne, Vic., 3003.

## A "CHRISTIAN" GIFT FOR ALL THE YEAR

Detach and post or hand to "A.C." Representative

### THE AUSTRALIAN CHRISTIAN

W.A.: A. D. PYNE, 142-146 Beaufort St., Perth, 6000. S.A.: I. J. CHIVELL,  
189 Gawler Place, Adelaide, 5000. A.C.T.: D. W. BURDETT, 22 Ferdinand  
Place, Campbell, 2601. QLD.: K. W. LUDGATER, 61 Manstead-st., Wellers Hill,  
4121.

All Others: "The Australian Christian," 119-125 Hawke-st., West Melb., Vic., 3003

Send with a Gift Card to:

\$4 per year

Charge to:

Name .....

\$1 per quarter

Name .....

Address .....

Address .....

Postcode .....

Overseas  
\$4.50 per year

Postcode .....

# THE LAST WORD

## EVIL SPEAKING

*O! the world! the world!  
All ear and eye; and such a stupid heart,  
To interpret ear and eye; and such a wicked  
tongue,  
To blare its own interpretation!*

—Mrs. Browning.



Faith is to believe what we do not see and the reward of faith is to see what we believe.—St. Augustine.



Most of our suspicions of others are aroused by our knowledge of ourselves.—Raymond Massey.

"Th... should stick to his last, the theologian to his theology. He is not ne... of the Lord's Supper. But he is indeed needed when it comes to grappling with biblical and historical questions... The theologian should take himself seriously as a theologian."—SYMNONOWSKI.

After you watch the crowd at a game when the umpire makes a close decision against the home team, you have some idea of the problem of world peace.

—Herbert V. Prochnow.

The trouble with many people is that they want to eat their cake and have yours, too.



Don't tell your bride-to-be that you are unworthy of her. Let it be a surprise.

A charitable man is like an apple tree—he gets the fruit and a patient. The philanthropist is like the tree.



## LINES FOR A BATHROOM

So many feet in my stocking,  
So many stones—net weight!  
Muscle is well developed,  
Chest measurement is great;  
Passed all tests with distinction,  
Fine specimen! — all agree;  
But when I stand in my naked soul  
How big shall I be?

"Where is Jimmy today?"

"If he knows as much about canoes as he thinks he does, he is out canoeing, but if he doesn't know any more about them than I think he does, he's swimming."

## New Subscriptions for New Year

- 11 TO DONCASTER
- 2 TO CANLEY HEIGHTS
- 2 TO GEORGETOWN
- 3 TO NORLANE
- 2 TO TAREE
- 3 TO WARRAGUL

FOR 1971 WE NEED

## 200 More New Readers

Please help by talking "CHRISTIAN." Pass this copy to a friend and show him the subscription form below. N.B. See also gift form on page 18.

SUBSCRIPTION \$1 per quarter  
\$4 per year

To "The Aust. Christian,"  
119 Hawke St.,  
West Melbourne, Vic., 3003

Send the "A.C." to:

Name .....

Address .....

Postcode .....

Church .....

## FEDERAL DIRECTORY

34th FEDERAL CONFERENCE, PERTH, W.A., 1972

Secretary, Conference Arrangements Committee: A. D. Pyne, 72 Reserve St., Wembley, W.A., 6014. Phone: 87-3471 (Perth).

FEDERAL CONFERENCE: President, A. H. Walkington, B.A., B.Sc., M.Ed., 6 Arundale Crescent, Wembley Downs, W.A., 6019. Phone: 46-3707 (Perth). Secretary: E. W. Roffey, 184 Surrey-rd., Blackburn, Vic., 3130. Treasurer: R. A. Strongman, 6 Dent-st., Glen Iris, Vic., 3146.

OVERSEAS MISSION BOARD INC.: Send donations to — Vic.—D. G. Ferguson, Treasurer, Vic.—Tas., 23 Buckley-st., Essendon, 3040. N.S.W.—O. A. Saxby, 38 Earl-st., Roseville, 2069. W.A.—T. G. Banks, 24 Brankome Gardens, City Beach, 6015. S.A.—D. A. Lewis, B.Sc., 9 Clisby-st., Vale Park, 5081. Qld.—G. R. P. Ellis, Kenmore Christian College, Brookfield Rd., 4069. Tas.—Miss R. M. Heard, Flat 3, 5 Stowell-ave., Battery Point, 7000. Fed. Sec.—R. S. A. McLean, 60 Henley Beach Rd., Mile End, S.A., 5031.

ABORIGINES MISSION BOARD: Forward donations to — N.S.W.—G. E. Knight, 19 Albert-st., Petersham, 2049. Qld.—W. Berlin, 2 Crawford St., Redcliffe, 4020. Sth. Aust.—G. C. Purdie, 10 Burnell St., Linden Park, 5065. Tas.—Mrs. N. Taylor, Sulphur Creek, 7321. Vic.—A. J. Bagot, 57 Warrigal-rd., Surrey Hills, Vic., 3127. Fed. Sec.—D. P. Butler, 11 Conroy-st., Maylands, W.A., 6051.

COLLEGE OF THE BIBLE, Elm-rd., Glen Iris, Melb., Vic., 3146. Principal: E. L. Williams, M.A. Vice-Principal: G. R. Strling, B.A.

FEDERAL BOARD OF CHRISTIAN EDUCATION—217 Lonsdale-st., Melbourne, Vic., 3000. Director, R. W. Lawton. Chairman, R. H. Hillier. Treasurer, J. N. Ayers.

PREACHERS' PROVIDENT FUND: Secretary, A. T. Laney, 11 Beresford-pde., Kingsgrove, N.S.W., 2208; Hon. Treasurer, N. H. Morris, c/o Cooper Bros. Ltd., Box 2650, G.P.O., Sydney, N.S.W., 2001.

FEDERAL LITERATURE DEPARTMENT—Chairman: G. W. Barnett, 5 Bond St., Ringwood, 3134; Secretary: Mrs. R. N. Rankine, 5 Atkins Ave., Glen Iris, 3146; Treasurer: Mrs. R. Bean, 4 Kiewa Place, Cooma Nth., N.S.W., 2629.

FEDERAL DEPARTMENT OF CHRISTIAN UNION: Chairman, E. L. Williams, College of the Bible, Elm Rd., Glen Iris, Melb., 3146; Secretary, M. J. Savage, 246 Highfield Rd., Burwood, Vic., 3125.

HISTORICAL SOCIETY — President: C. R. Burdeu, 1/35 Annie St., Windsor, Qld., 4030. Sec.-Treas., W. J. Thomson, 143 Surrey Rd., Blackburn, Vic., 3130.